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DEPARTMENT OF ARCHAEOLOGY

ANNUAL REPORT

ON

INDIAN EPIGRAPHY

FOR

1956-57

EDITED BY
Dr. B. Ch. Chhabra, M.A., M.O.L., Ph.D. (Lugd.) F.A.S.,
Government Epigraphist for India.

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9	Do.	Do.	Vaikuṇṭhapuram	B 18-19
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11	Do.	Ongole	Ongole	B 21
12	Do.	Do.	Uppuguṇḍūru	B 22-23
13	Do.	Palnad	Bellamkoṇḍavāripālem, hamlet of Nāgulavaram	B 24
14	Do.	Do.	Koppunūru	B 25
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16	Do.	Sattenapalle	Amarāvati	B 36-40; C 94
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20	Do.	Do.	Pedda-Tumbaḷam	B 44—46
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25	Do.	Nandikotkur	Śrīśailam	A 8
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29	Do.	Podili	Vunnaguruvāyapālem	A 2
30	Do.	Venkatagiri	Mōpūru	B 73—74
31	Srikakulam	Srikakulam	Arasavalli	A 3]
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34	Visakhapatnam	Sarvasiddhi	Timmāpuram	A 60
35	Do.	Visakhapatnam	Chiṭṭivalasa	B 75—7
36	Do.	Do.	Viśākhapaṭṇam	A 9—1(
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42	Murshidabad	Sadar	Śaktipur	A	13
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43	Gaya	..	Bāngaṅgā	B	78
44	Do.	..	Bōdhgayā	C	78
45	Patna	..	Nālandā	B	78
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46	Do.	Patna	Patna	A	17
47	Do.	..	Rājgir	B	79
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51	Ahmadnagar	..	Kalegaon	A	23
52	Aurangabad	..	Ajaṇṭā	B	80
53	Do.	..	Aurangabad	B	81
54	Baroda	..	Baroḍā	A	31
55	..	..	Tilakwāḍā	A	31
56	Belgaum (now in Mysore).	..	Raibāg	D	16
57	Bhavanagar	..	Bhamodra-Mohota	A	32
58	Do.	..	Bhāvanagar	A	35
59	Do.	..	Bhāvanagar	C	82
60	Do.	..	Jēsa	A	33—34
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62	Bombay	..	Bombay	A	18—30
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67	Kolhapur	..	Hatkanangala	D	89
68	Mehsana	..	Mehsana	B	94—97
69	Do.	Patan	Patan	D	90—103
70	Nagpur	..	Nagpur	A	38
71	Osmanabad	Tuljapur	Tuljapur	B	98—102
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72	Rajkot	..	Rājkōṭ	A	36
73	Sabarkantha	Modasa	Modasa	D	104—107

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79	Do.	..	Tirunelli	A	40
80	Travancore	Changanacheri	Peruneyil	C	87
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81	Akola	..	Bārsī Ṭākli	C	88
82	Bilaspur	Vanjgir	Amodā	A	43—44
83	Buldana	..	Amarāpur	C	89
84	Chhatarpur	..	Charkhāri	A	45—48
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86	Indore	..	Indore	C	90
87	Do.	..	Khaḍāvada	C	90
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89	Do.	..	Karanbēl	C	91
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91	Raigarh	..	Raigarh	A	41
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92	Raipur	..	Kurud	A	42
93	Do.	Mahasamund	Sirpur	A	42
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95	Sehore	Bhopal	Bhōpāl	B	121—26
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99	Do.	Wandiwash	Śīyamaṅgalam	B	131—136
100	Chingleput	Chingleput	Śiṅgaperumāḷkōyil	B	137—139
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102	Do.	Do.	Kūram	A	54
103	Coimbatore	Erode	Erode	B	140—143
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109	Tanjavur	Kumbakonam	Kumbakōṇam	A	61—62
110	Do.	Mannargudi	Tirukkaḷar	A	63—67
111	Do.	Nagapattinam	Iriñjiyūr	B	146—49
112	Do.	Do.	Nāgapaṭṭinam	B	150—169
113	Do.	Nannilam	Rudragaṅgai	A	50
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117	Do.	Tiruchirappalli	Śrīraṅgam	A	69
118	Do.	Udaiyarpalaiyam	Vikramam	B	178—180
119	Tirunelveli	Tirunelveli	Kṛishṇāpuram	A	68
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120	Belgaum	Hukkeri	Arjunavāḍa	C	95
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122	Do.	Raibagh	Raibagh	D	16
123	Bidar	Bidar	Bidar	B	181—185
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125	Do.	Do.	Nārāyaṇpur	B	204—205
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127	Bijapur	Badami	Bādāmi	B	207—208
128	Do.	Bijapur	Bijapur	B	209—212
129	Coorg	..	Biliyūr	C	96
130	Do.	..	Kōṭūr	C	97
131	Do.	..	Malambi	C	98
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183	Do.	..	Kōsam	C	120
184	Banaras	..	Banaras	A	81
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186	Bahraich and Gonda	..	Sāt Mahēt (Śrāvasti)	C	122
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ANNUAL REPORT ON INDIAN EPIGRAPHY FOR THE YEAR 1956-57

INTRODUCTION

The year's harvest has been quite a gratifying one. Altogether 654 inscriptions were copied or examined during the year under review. Of these as many as 88 are copper-plate grants, listed in Appendix A, and the rest are on stone and other materials.

Apart from the above, 237 coins have also been examined. They are detailed in Appendix E.

It may be observed here that Appendix C is a continuation of the list started last year. This list deals with miscellaneous collections of impressions etc., of inscriptions, stored in the office of the Government Epigraphist for India at Ootacamund, most of which had remained unnoticed in earlier reports. Since their number is very large, this list, Appendix C, is likely to extend to several future issues of this report.

Some of the outstanding records of the year's collection are briefly reviewed below.

Copper Plates

Of the 88 copper-plate grants listed in Appendix A, 27 belong to the regular collection of the year. The impressions of the rest belonging to the old collection of the office were re-examined during the year. The more important of the inscriptions of the regular collection are reviewed below.

The earliest among these is No. 1 dated in the 14th regnal year of Vikramēndra-bhaṭṭārakavarman of the Vishṇukuṇḍin line. After tracing the ancestry of the king from *Mahārāja* Mādhavavarman, who performed eleven *Aśvamēdhas* and other sacrifices (cf.*Ep.Ind.*, Vol. IV, pp. 195 ff.), it proceeds to record an order of the king to the residents of Vaiyērakara-Tūṇḍi-grāma announcing the grant of the village to Svāmiśarman who was a son of Rudraśarman of Kauṇḍinya-gōtra and Āpastamba-sūtra and a resident of Āki. The village Tūṇḍi is said to be adjacent to Vakshapūru.

Next in point of chronological order are the plates of Kadamba Krishṇavarman II (No. 25) which are published in *Ep. Ind.*, Vol. VI, pp. 16 ff.

The Kurud plates (No. 42) of king Narēndra of the Śarabhapurīya dynasty is an interesting record. It is dated in the 24th regnal year of the king and is stated to have been issued from the Vijayaskandhāvāra at Tilakēśvara. It is stated that originally a charter written on palmyra leaves was issued in respect of the village of Kēśavaka in Chulladasīma-bhōga by the *Paramabhaṭṭāraka* in favour of the Brāhmaṇa Bhāsrutasvāmin of Dhāraṇi-gōtra but that it was lost due to a conflagration in the donee's house and king Narēndra re-issued the grant in favour of the original donee's son, Śankhasvāmin. The plates are published in *Ep. Ind.*, Vol. XXXI, pp. 63 ff.

The record of Paramēśvaravarman I (No. 2) is an important one inasmuch as it contains a verifiable date, *viz.*, regnal year 19, Pausha śu. 13, Sunday. Considering the probable period of this king's reign, the date may be equated with 687 A.D., December 22, Sunday. This suggests that the king ascended the throne in 669-70 A.D. The record, issued from the city of Kāñchī, registers the gift of the village of Kubuṇūru situated on the southern bank of the river Musuṇa in Pūmi-rāshṭra, as a *dēvadāna* to the Brāhmaṇa Dēvaśarman who was the son of Dōṇaśarman and grandson of Svāmiśarman of Urpuṭūru and belonged to Maudgalya-gōtra and Āpastamba-charaṇa. It is stated that Kuḷavarman, son of [Nāgi] pallava and ruler of Nandakurra,

was the *ājñapti* of the charter. It may be noted here that Rājāditya, the *ājñapti* of the Rēyūru grant (*Ep. Ind.*, Vol. XXIV, pp. 89 ff.) was also a ruler of Nandakuṟṟa. These plates are published in *Ep. Ind.*, Vol. XXXII, pp. 91 ff.

No. 3, dated in the year 313 of the Gaṅga era, is the second known grant issued by Rājēndravarman, son of Anantavarman, during the period when he was a *Yuvarāja*, the other record being the Nāmpali grant issued in the year 314 (*JOR*, Vol. IX, pp. 59 ff.). We have two plates of Dēvēndravarman dated in the years 308 and 310 of the Gaṅga era (*Ep. Ind.*, Vol. XXIII, pp. 73 ff.; Vol. VIII, pp. 311 ff.). He was a son of Rājēndravarman and a brother of Anantavarman. The reason for the issue of these charters by Rājēndravarman as *Yuvarāja* without any reference to his uncle cannot be determined. The record under review also contains a grant by Lōkamahādēvī, the mother of the *Yuvarāja*. The *Yuvarāja* granted the village of Pāṭṭali or Pāḍali in Kṛishṇa-maṭṭamba and his mother, the villages of Kuśasaṅkiragrāma in Dāpu-pañchālī and Araḷi in Jāmmoṭṭa-pañchālī, for the *bali* offerings to goddess Kañchipoṭṭi-bhaṭṭārikā. *Mahāsāndhivigrahika* Sāmirāja, who drafted this record, seems to have been succeeded in his office by his son, Raṇā-mēya, who is referred to as the *sandhivigrahin* in the Mandasa plates of Rājēndravarman, dated Gaṅga year 342 (*A.R.Ep.* for 1918, Part II, para. 15). It is also likely that Sāmirāja, mentioned as the son of Gulāmarāja (?) of the Ayanakula in the Nāmpali grant is identical with the person of the same name mentioned in the present charter. The plates have been published in *Bhārati*, Vol. XXXI, part I, p. 574 and *Ep. Ind.*, Vol. XXXII, pp. 201 ff.

The plates (No. 11) of Balavarman III of Prāgjyōtisha records that the king granted a plot of land, capable of yielding 2000 measures of rice, in Bappadēvapāṭaka in Vārāsēpattana-vishaya to a Brāhmaṇa named Śyāma-dēva, in his fifth regnal year. The occasion for the grant is stated to have been the *abda-pūjā* performed in connection with *śakrōtthāna*. The introductory portion, describing the lineage of the king, is the same as that found in his Nowgong plates (*JASB*, Vol. XLVI, pp. 285 ff.). The king's seat is said to be Hadappēśvara. This inscription is published in *Ep. Ind.*, Vol. XXXII, pp. 283 ff.

Five plates (Nos. 18—22) found at Chiñchani in the Thana District, Bombay, trace the history of the territorial division called Saṁyāna-maṇḍala in the Northern Konkan. (The Śilāhāras were ruling over this area as governors under the Rāshṭrakūṭas and on their overthrow by the Chālukyas they held independent sway over it. The rule of the Śilāhāras was superseded by that of their feudatories, the Mōḍhas. All the five epigraphs are published in *Ep. Ind.*, Vol. XXXII, pp. 45—76.

No. 18 is dated Śaka 848, in the reign of Rāshṭrakūṭa Indra III. This conclusively proves that Indra III continued to rule beyond 917 A.D. (cf. *Ep. Ind.*, Vol. XXVI, pp. 161-2). It mentions Madhumati *alias* Sugatipa of the Tājika (Arab) race as the ruler of Saṁyāna-maṇḍala under Indrarāja and states that he obtained the whole of Saṁyāna-maṇḍala from Kṛishṇarāja (Kṛishṇa II). His father's name is given as Sahiyārahāra. The inscription under study corroborates the testimony of early Arab writers that the Balharās of Mānkēr (*i.e.* the Rāshṭrakūṭas of Mānyakhēṭa) appointed Muslim governors for some of the regions of their empire. It is interesting to note that Madhumati made this land-grant to a *maṭha* of the goddess Daśamī, built by Annamaiya with the help of Rēvaṇa and Kautuka, for the benefit of the Brāhmaṇas of the Pañcha-gauḍīya-mahāparishad. The grant is stated to have been made with the permission of King Nityavarsha (Indra III), devoted to Akālavarsha (Kṛishṇa II). Annamaiya was a friend of Sugatipa's minister Puvvaiya and a servant of Nityavarsha. The *maṭha* seems to be the same as the Kautuka *maṭha* mentioned in the other four records from Chiñchani noticed below.

No. 19 of the time of Kṛishṇa III mentions the Tajjikas, Chōḷas and Pāṇḍyas among the peoples doing obeisance to him. It records an interesting *vyavasthā* issued in the name of the god Bhillamāladēva by his *vārikas* in respect of a plot of land that belonged to the temple of the said god but fell within the compound walls of the *maṭhikā* of the goddess mentioned in No. 18.

No. 20 was issued during the reign of Śilāhāra Chhinturāja (*i.e.* Chhittarāja) by his feudatory *Mahāmaṇḍalēśvara* Chāmuṇḍarāja, who is endowed with the epithets *Lāṭa-prākāra-rāya-dhvaṁsaka*, etc., and mentioned as the ruler at Saṁyāna. The inscription dated Śaka 956 (=1034 A.D.) records the grant of an oil-mill in favour of the *maṭhikā* mentioned in Nos. 18-19. Chāmuṇḍa was the son of Vijja-rāṇaka and possibly belonged to the Mōḍha family to which Nos. 21-22 belong. The engraver of the record was *Dhruva* Mammalaiya.

Nos. 21 and 22 were issued by Vijjala or Vijja-rāṇaka of the Mōḍha family which held sway over Saṁyāna-maṇḍala. Both the charters record grants in favour of the *maṭhikā* mentioned in Nos. 18—20. The first of the two inscriptions, dated Śaka 969 (=1048 A.D.), mentions the officers *Varishṭhaka* Mummuraka and *hakkura* Dōmbalaiya whom the second charter, dated Śaka 975 (=1053 A.D.), represents as the officer in charge of Saṁyāna. The second record mentions in addition *Mahāpradhāna* Buddhappaiya and the Mōḍha-Brāhmaṇas. Saṁyāna-paṭṭana-700 is referred to as *Chatuḥ-sahasra-draṁga-maṇḍala*. This record speaks of the Mōḍha chief as *śrī-Khadirāvatī-labdha-prasāda* and as the son of Śrī-Aigaladēva who was probably the son of Śrī-Dīmāraka. *Dhruva*-Mammalayya, the engraver of Chhinturāja's charter reviewed above figures also in the same capacity in the later of the two Mōḍha charters (No. 22) noticed here.

The plates of Śilāhāra Mummuṇirāja (No. 24) bear the date Śaka 970 (=1049 A.D.) and record the grant of a number of plots of land and houses in various villages in the *vishayas* of Varēṭikā, Abhyantara-shashṭhī and Sūrppārikā-shashṭhī and also of considerable amounts of *gadyāṇas* to various Brāhmaṇas emigrated from Karahāṭa. The record mentions Purī known to have been the capital of the Śilāhāra kings. This record gives the names of various land and grain measures, like *vaṇṭaka*, *mūṭaka*, etc.

The plates of Gūhalladēva (No. 26) belonging to the Goa branch of the Kadamba family, trace the king's genealogy from Kaṇṭakāchārya. Of Gūhalladēva himself, the record states that the king saluted Lord Gōkarṇa on the sea-shore and then made a tax-free gift of the village of Śāuvaipāṭaka, situated at the south-east corner of Dhēraka, in favour of the priest Nārāyaṇa, the brother of Gōvardhana, whose grandfather Mārēyabhaṭṭa of Sādyāyana-gōtra is stated to have migrated from Aṁbaramaṅgala in Kāchītitāsa-vishaya (cf. Kāchi-nagara in *A.R. Ep.*, 1955-56, App. A, No. 26) to Chandrapura, the capital of the early kings of this dynasty. Chandrapura may be identified with Chandor in the Goa territory. The date of the record is given as Śaka 960, Bahudhānya, Chaitra śu. 15, Thursday, lunar eclipse, which would be equivalent to 1038 A.D., March 23.

No. 81, dated V.S., 1040 in the reign of the Pratihāra *Mahārājādhirāja* Harirāja, son of Nīlakaṇṭha, was secured for examination from the Bharat Kala Bhavan, Banaras. The grant was issued by the king from his seat at Sīyaḍōṇī which has been identified with Sīroṇ Khurd to the north of Lalitpur in the Jhansi District, U.P. This Pratihāra family seems to have been an offshoot of the Imperial Pratihāra house of Kanauj. The Sīyaḍōṇī stone inscription (*Ep. Ind.*, Vol. I, pp. 162 ff.) records the benefactions of the Pratihāra feudatories, *Mahārājādhirāja* Dhūrbhaṭa in V.S. 969 and *Mahārājādhirāja* Nishkalaṅka in the period from V.S. 1005 to V.S. 1025. The relationship that existed between these rulers and the Pratihāra family represented by Nīlakaṇṭha and Harirāja, is, however, not known. Both Nīlakaṇṭha and Harirāja are also known to us from an inscription from Chandēri (cf. Bhandarkar's List, No. 2107). The absence of the mention of the overlord in the present inscription and the political conditions of the region during the period in question seem to point to the independent status of Harirāja even if the family originally owed allegiance to the Pratihāras of Kanauj. The king having taken a bath in the river Vētravatī, *i.e.* the Betwa on the occasion of the solar eclipse granted land in the village Tauḍā or Katauḍā attached to Lalitapuravāla, and ten house-sites in Tithāsēvaṇī-grāma to Dēda, son of Śānti and grandson of Dharmma. The mention of the solar eclipse without giving the name of the month of its occurrence renders the verification of the date difficult. This record is published in *Ep. Ind.*, Vol. XXXI, pp. 309 ff.

Nos. 77—79 belong to the Chāhamānas of Naḍḍula. No. 77 which is incomplete seems to record the excavation of a tank in the fortress of Māṇḍavya by Āśārāja of this family. The record recounts the genealogy of this family in the following order:—Chāhamāna, Lakshmaṇa, Śōbhita, Balirāja, Vigrahapāla, Mahēndrapāla, Aṇahilla and Bālaprasāda. Bālaprasāda was succeeded by his brother Jēndrarāja who is reported to have fought at Shaṇḍēraka on the side of the Chaulukya ruler Bhīmadēva. Jēndrarāja was succeeded by Pṛithvīpāla who defeated his enemies at Rohaḍavāpikā. He had two brothers, Jōjaka and Āśārāja who attacked the Turushkas when Pṛithvīpāla was beseiged by them. Later when Māṇḍavya was re-captured, Āśārāja went there and built the tank. The date of the charter is lost. No. 78 records several grants made by different chiefs on different dates. Three of these grants were made by *Mahārājādhirāja* Āśārāja in V. S. 1171 and V. S. 1173 while the other two were made by *Mahārājādhirāja* Ratnapāla and *Mahārājaputra* Sahaṇapāla in V.S. 1192. Towards the end, the record registers a gift of three *kuṭumbins* to god Tripurushadēva by *Mahārāja* Ālhaṇadēva in V.S. 1205. The third of these charters (No. 79) which is more important, records two grants by *Mahārājādhirāja* Ālhaṇadēva in V.S. 1219 and V.S. 1220 respectively. The grants are stated to have been issued when *Mahārājādhirāja* Kumārapāla, conqueror of the lord of Śākambharī, was ruling at Aṇahilapāṭaka. Ālhaṇadēva, the feudatory of Kumārapāla was the son of Āśārāja who is stated to have gone to Dhārā at the order of Jayasiṁha and forced king Naravarman to take refuge in the fortress. About Ālhaṇa himself, the plate says that he protected the army of the lord of Gūrjara (*i. e.* Kumārapāla) after destroying the forces of the lord of Dhārā. Āśārāja's pedigree on his mother's side is also given. While Āśarāja's brothers Pṛithvīpāla and Jōjaka were known to have been inimical to the Chaulukyas, Āśārāja was a feudatory of Chaulukya Jayasiṁha as known from his Bali inscription dated 1143 A.D. (*Ep. Ind.*, Vol. XI, pp. 32-33). It appears that Āśārāja and his sons continued to be friendly to the Chaulukyas though it cannot be explained how Nāḍōl came to be in the charge of Vaijalladēva, a general of Kumārapāla, from V.S. 1209 to 1218. Ālhaṇa, son of Āśārāja apparently gained favour with Kumārapāla as a result of which Nāḍōl was restored to him (cf. Majumdar, *Chaulukyas of Gujarat*, pp. 110-111).

No. 41 of Kalachuri Jājalladēva II, dated Kalachuri year 918, Āśvina śu. 1, is fragmentary. May be the word beginning with Rambhā, the further portion of which is lost, refers to the queen of that name mentioned in the Shēorinārāyan plates of the same king (*CII*, Vol. IV, pp. 519 ff.). The engraver of this record Jaṁdēranātha is also mentioned in the Amoda Plates (*Ep. Ind.*, Vol. XIX, pp. 209 ff.).

No. 27, dated in the reign of the Vijayanagara king Mallikārjuna, son of Dēvarāya II, states that he came to be called Immaḍi Dēvarāya on account of his possessing valour and other qualities in a greater degree than his father Dēvarāya. It records the grant of the village of Ondūru in the Handikhaṇḍa Sub-division of Honnāvara-mahārājya (region around Honavar in the North Kanara District), to Śaṅkarārya, son of Basavaṇa, of the Viśvāmitra *gōtra* for providing various services and offerings to god Mahābalēśvaradēva of Gōkarṇa (Gokarn on the west coast; see No. 26 above). The grant is said to have been made by the king at the request of Ammappa-nāyaka, son of Khaḍayam Chennapa-nāyaka.

No. 50 is dated Śaka 1658, Kali 4836, Naḷa, Āṇi 2, Tṛitīyā, Monday, Punarpūśam, in the reign of Śrīraṅgarāya (?), to whom have been attributed all the imperial titles enjoyed by the Vijayanagara rulers. We know of yet another copper-plate grant of Śrīraṅgarāya dated Śaka 1663 (C.P. No. 5 of 1914-15). But there is a dubious mention of a Rāmarāya in this inscription. In this period there was a Rāmarāya claiming to be descended from the Vijayanagar rulers (cf. Sewell's List, p. 6, No. 43). The relation between these two is not clear.

Inscriptions on Stone and other Materials

The earliest epigraphs in the year's collection (Nos. 83-84) are fragments of the 8th and 9th Rock Edicts of Aśōka discovered at Bhuigaon, near Sōpārā (ancient Sūrpāraka in Aparānta) in the Bassein Taluk of the Thana

District, Bombay. A noteworthy orthographical peculiarity of this record, not noticed elsewhere in Aśōka's inscriptions is the use of *r* in place of Sanskrit *l* in all the cases. It may be pointed out that the discovery of this fragment near Sōpārā gives credence to the surmise that a complete set of the fourteen Edicts of the emperor must have existed in the neighbourhood. This Edict is published in *Ep. Ind.*, Vol. XXXII, pp. 29-30.

Nos. 531-33 come from Vēsālī, near Mrohaung in the Akyab District, Arakan, Burma. Photographs and impressions of these were received for examination from the Director, Archaeological Survey of Burma, Mandalay. The inscriptions are engraved in a variety of the East Indian Script influenced to a certain extent by local development and may be assigned to about the 6th century A.D. Nos. 531-32 are in Sanskrit and they belong to the reigns of kings Nītichandra and Vīrachandra of the Chandra dynasty of Arakan. The kings were hitherto known only from their coins and the Mrohaung pillar inscription of Ānandachandra who flourished in the 8th century A.D. The inscriptions have been published in *Ep. Ind.*, Vol XXXII, pp. 103 ff.

No. 530A comes from Mathura Museum, its findspot being Katra Keśavadēva. It is assignable on palaeographical grounds to a date about the first quarter of the 8th century and introduces a hitherto unknown branch of rulers of the Maurya family. The record mentions kings Kṛishṇarāja, Chandragupta, Āryarāja and Ḍiṇḍirāja *alias* Karka. The relationship of the kings to one another is not clear, except in the case of Chandragupta and Āryarāja who are said to be related as father and son. Karka appears to have burnt the city of Kānyakubja. This perhaps suggests that the territory over which he held sway lay not far from Kānyakubja (modern Kanoj in the Farrukhabad District, U.P.). He may have been a predecessor of king Dhavala or Dhavalātman of the Kanaswa inscription (*Ind. Ant.*, Vol. XIX, pp. 57 ff.) of A.D. 738, who also belonged to the Maurya lineage. The record has been published in *Ep. Ind.*, Vol. XXXII, pp. 207 ff.

No. 131, engraved on the face of the extreme left pillar of the rock-cut cave shrine of the Tūṇāṇḍār temple at Śiyamaṅgalam in Wandiwash Taluk of the North Arcot District belongs to Pallava Dantivarman. It is dated in the king's 4th regnal year and records the construction of a sluice called Kumaravāy by Aḍavi, the headman of Tiruppālaiyūr in Perumpālaiyūr in Ūṛrukkāṭṭu-kkōṭṭam with the approval of Śrī-Gaṅgaraiyar Nērguṭṭi Perumāṉār. Both Aḍavi and Gaṅgaraiyar Nērguṭṭi Perumāṉār figure in the same capacity in another inscription on a pillar of the central façade of the same rock-cut shrine, dated in the 3rd regnal year of Nandivarman who has been identified with Nandivarman III (cf. *Ep.Ind.*, Vol. VI, pp. 320-23). Aḍavi and Gaṅgaraiyar of the two records probably lived through the reign of Dantivarman down to the early years of his successor Nandivarman III. The identity of the Gaṅga chieftain remains, however, unknown.

No. 132, engraved on the rock in the south-east corner of the first *prākāra* of the same temple referred to above at Śiyamaṅgalam is a record of Rāshṭrakūṭa Kṛishṇa III. Only the right half of the record was published in *South Indian Inscriptions*, Vol. VII. No. 75 as it was then partly covered by a platform built along the wall. The record furnishes the interesting information that Akkaiyadēvī, who was ruling over the locality, was the daughter of Kaṇṇaradēva and the wife of Rājādittaṉ. The record is dated in the 22nd year of the reign of Kaṇṇaradēva, evidently the same as Kṛishṇa III (939 to 967 A.D.) who conquered the northern parts of the Chōḷa dominions. Similar instances of princesses of the ruling family governing parts of the kingdom are well-known in the Karnāṭaka country. This inscription affords an instance of the practice being extended along with the Rāshṭrakūṭa supremacy in Tamilnad, though it does not appear to have taken root there. Rājāditya, the husband of Akkaiyadēvī, could not have been identical with the Chōḷa prince of that name who died on the battle-field in c. 949-50 A.D. at Takkōlam while defending the northern frontiers of his father's dominions against the onslaught of the Rāshṭrakūṭas. The Hirekōgilūr plates (*Arch. Sur. Mysore, A.R.* 1935, pp. 117 ff.) dated Śaka 873, Virōdhakṛit, Pushya, corresponding to 951 A.D., November-December, in the reign of the Rāshṭrakūṭa king Kṛishṇa III, records a grant of two villages by Rājāditya, a chief belonging to the

Chālukya family when Krishṇa III is stated to have camped at Mēlpāḍi in the course of his southern expedition. One of the two wives of Rājāditya was, according to the charter, the daughter of the emperor Krishṇa III. Unfortunately, her name is not given in the record. But the date and the mention of Krishṇa III make it certain that the daughter of the emperor was no other than Akkaiyadēvī of the record under review.

Three inscriptions (Nos. 75-77) from Chiṭṭivalasa, Visakhapatanam District, Andhra, belong to the Eastern Gaṅga king Anantavarman Chōḍagaṅga. The earliest of them (No. 75) cites the 5th year of the king's reign and furnishes the details of the date of the grant as Tuesday, Mēsha-saṅkrānti. If we accept the date of accession of Anantavarman as February 17, 1078 A.D. (Sewell's List, p. 94), the details of the date of the present record have to be regarded as irregular ; but if the year of accession of the king is taken to be 1076-77 A.D., on the basis of details cited by some inscriptions (e.g., *S.I.I.*, Vol.V, No.1316; Sewell's List, p.94), the date would correspond to 1081 A.D., March 23. The inscription records the grant of a sixteenth part of the income from a levy to the temple of Gōkarṇēśvara-mahādēva at Guḍivāḍa in Paṭṭaṇam (obviously Kaliṅgapaṭṭaṇam). The other two records (Nos. 76 and 77), dated respectively in the 11th and 21st regnal years of the king refer to gifts made by Jeddama-nāyaka, called a *vrittikāra* of the temple of Rājanārāyaṇēśvara-mahādēva of Guḍivāḍa. The name Rājanārāyaṇēśvara is reminiscent of names like Rājarājēśvara, Chōḍēśvara, etc., of gods installed and named by kings or chiefs after their own names. Among the kings of the Eastern Gaṅga family we do not know of any member bearing the name or epithet Rājanārāyaṇa. We know, however, that Kulōttuṅga I whose sway extended even over part of Kaliṅga, had the title Rājanārāyaṇa. The god Rājanārāyaṇa referred to in the record was perhaps named after this king.

Twenty inscriptions (Nos. 150 to 169) were copied from the walls of the Kārōṇasvāmin temple at Nāgapaṭṭiṇam in the Tanjore District. One of them (No. 164) dated in the 3rd regnal year (1014-15 A.D.) of the Chōḷa king Rājēndra I records the gift of a jewel set with precious stones to the deity Nāgaiyaḷagar represented by a silver image in the temple called Tirukkārōṇam in Nāgapaṭṭiṇam in Kshatriyaśikhāmaṇi-vaḷanāḍu. The jewel, it is stated, was caused to be made by a person (name lost) who was the agent (*kanmi*) of the king of Śrīvijaya (*Śrīvijaiyattaraiyar*). The jewel along with the precious stones of *pachchai*, *maragadam* and *māṇikkam* set in its various parts *viz.*, *vīrapaṭṭam*, *makaram* (in the centre), *vaṭṭappū*, *parutti-kuraḷ*, etc., weighed altogether 14¾ *kaḷañju* and one *mañjāḍi*. Another inscription (No. 161) also dated in the reign of Rājēndra I records the gift of several types of lamps such as *maṭṭa-viḷakku*, *pāvai-viḷakku* and *kurakku-viḷakku*, etc., by Nimalaṉ-Agattīśvaraṉ referred to as the agent of the king of Śrīvishaya (Śrīvijaya). The possibility of the two individuals figuring in this and the record referred to above being identical cannot be overruled. Yet another inscription (No. 166) dated in the 7th year of the same Chōḷa king (1018–19 A.D.) records two gifts each of 87¾ *kaḷañju* of *Chīnakkanakam* and one of 60¾ *kaḷañju* of *Uṇḍigaippoṉ* for (1) jewels to the deity, Tirukkārōṇam-uḍaiyār, (2) worship and food offerings (*avi-bali*) to Arddhanārigaḷ and (3) feeding two Brāhmaṇas at the temple by Śrī-Kuruttaṉ Kēsuvaṉ *alias* Agralēkai, the agent of Kiḍārattaraiyar. There is reason to believe that these precious gifts were made by these agents probably on behalf of their master, the king of Śrīvijaya and Kiḍāram, though the inscriptions do not say so. This is quite possible because the king of Śrīvijaya and Kiḍāram (Chūḷāmaṇivarman or his successor Māravijaiyōttuṅgavarman according to the larger Leiden plates, *Ep. Ind.*, Vol. XXII, pp. 213 ff.) might have very well reciprocated the liberal grant of land made by Rājarāja I in his 21st year to the Chūḍāmaṇi-vihāra *alias* Rājarājapperumbaḷḷi erected by him at Nāgapaṭṭiṇam. The mention of *Chīnakkanakam* (gold of China) above testifies to the brisk maritime trade between China, Śrīvijaya and South India. The presence of a merchant from Kurakkēṇi-k Kollam at Śōlakulavallipaṭṭiṇam in Paṭṭiṇa-kkūṟṟam, i.e., Nāgapaṭṭiṇam is attested by another inscription (No.157) dated in the 4th year of Rājēndra I from the same place. Kurakkēṇi-k Kollam is no doubt the same as Quilon on the west coast in the Kerala State, another Kollam in the north being known as Pandalāyini-Kollam in inscriptions. Nārāyaṇaṉ Aiyappaṉ, a native of Kurakkēṇi-k Kollam, is referred to in No. 152 of a later date copied from the same place. Another merchant from Kollā-

puram (Kōlhāpūr ?) figures as the donor of 30 *kāśu* for two lamps to god Dakshiṇāmūrti who was 'pleased to be seated in the sacred stone temple' (No. 155). These records thus reveal that Nāgapaṭṭiṇam flourished as a great port town during this period. Two localities of Nāgapaṭṭiṇam called Sēnāmukham and Maḍigai Āriyachchālai are mentioned in No. 158, also belonging to Rajēndra's reign. No. 154 of Rājarāja III records the gift of 83 *kāśu* for a perpetual lamp in the temple of Tirukkārōṇam at Nāgapaṭṭiṇam by the members of a military body called *agambaḍi-nāyāyaṅgal* constituted into several groups such as *vēṭṭaikkārar, terinda-vil, agambaḍi-aṇukka-vil, Rājarājan-vēḷaikkārar, Sēnāpatigaḷ* and *Daṇḍanāyakam*.

Nos. 168 and 169 contain the details of an interesting transaction. Maṇkoṇḍāṇ Dēvāṇḍāṇ residing at the *tirumaḍaiviḷāgam* of Kāpālavaṇi-Nāyaṇār of Nāgapaṭṭiṇam owed 255 *kalañju* to the *tāṇattār* of the place. The debt was not repaid for a long time and, when the *tāṇattār* pressed him for the payment of the same, Maṇkoṇḍāṇ Dēvāṇḍāṇ further delayed the repayment. Then it was settled that Dēvāṇḍāṇ should pay double the amount of debt, *i.e.*, 510 *kaḷañju*, due to the default. He was made to part with a big portion of his land valued at 4,79,400 *kāśu* equivalent to 510 *kaḷañju* (at the rate of 940 *kāśu* per *kaḷañju* of *pattu-māṟi poṉ*) which he owed to the *tāṇattār* and the transaction, aptly termed as *iraṇakraya-pramāṇa-iśaivu-tīṭṭu*, was recorded on stone. The second inscription (No. 169) records the sale of another piece of land by the same individual. In this record it is stated that the entire land including the one sold in the former transaction was inherited by Dēvāṇḍāṇ from his brother Maṇkoṇḍāṇ Nāyaṇār on the latter's death. While the former record is dated in the 4th year of Tribhuvanachakravartigaḷ Vīrarājēndra, the latter is dated in the 6th year of the same king. The details of date given in both the inscriptions are irregular. They may be assigned to the 12th century on palaeographical grounds. The king seems to be the same as Kulōttuṅga III (1178-1218 A.D.) who had the title Vīrarājēndra.

No. 174, copied from Ariyūr in the Lalgudi Taluk, Tiruchirappalli District refers to the grant of *Sannidhivari* at the rate of 1 *padakku* per head per crop and 1 *padakku* per plough collected from among themselves by the residents of Ariyūr in Poygai-nāḍu for offierings and services to god Ariśvaram-uḍaiyār of the village. The record is dated in the 26th year of Tribhuvanachakravartigaḷ Rājēndra who may be identified with Rājēndra III on grounds of palaeography.

No. 231, from the Rajputana Museum, Ajmer, was found at Bārlā, a village about 7 miles to the east of Ajmer. Although fragmentary, it is of some interest. It records the construction of a step-well by *Thakkura* Pālhūka, a merchant. The inscription furnishes the earliest date *viz.*, V. S. 1234 (a mistake for V.S. 1235), Chaitra śu. 4, corresponding to 1179 A.D., March 14, for the Chāhamāna king Pṛithvīrāja III, closely following the latest known date for his father and predecessor Sōmēśvara, *viz.*, V. S. 1234, Bhādrapada śu. 4, corresponding to 1178 A.D., August 18. The record has been published in *Ep. Ind.*, Vol. XXXII, pp. 299 ff.

No. 528 is an epigraph discovered long ago at Rajghat near Banaras, U.P., but now lost. The impressions of the record were received along with others from Germany some years ago. The record describes a person named Bhīmadēva as the *Mahāsāndhivigrahika* of the king of Gauḍa and as the saviour of the Gauḍa-Varēndra kingdom from the forces of the king of the Rāyāri lineage and those of the king of Kaliṅga. It further states that Bhīmadēva built a temple of god Bhava (Śiva) on the bank of the Avimukta-nadī. The record is not dated, nor does it afford any clue as to the identity of Bhīmadēva's overlord. As the inscription may be attributed on palaeographical grounds to about the 12th century A.D., it is not impossible that Madanapāla of the Pāla dynasty who ruled the Gauḍa-Varēndra region during the middle of that century was the master of Bhīmadēva. The identity of the Kaliṅga and Rāyāri kings is uncertain. The inscription has been published in *Ep. Ind.*, Vol. XXXII, pp. 277 ff.

In Parambantaḷi, a village in Mullasseri Amsom of the Malabar District, Kerala State, two inscriptions (Nos. 111 and 112) in Vaṭṭeḷuttu characters were copied, one from the local Śiva temple and another from the Subrahmaṇya shrine within the same temple. The inscription on the platform against the *prākāra* wall in front of the Śiva temple is dated in the reign of Bhūmidharar-Āyira Tiruvaḍi. The method of dating adopted in this record, *viz.*, Jupiter in Mēsha and the solar month of Mithuna, is typical of the inscriptions of the West coast. Palaeographically the record is attributable to about the 12th-13th century A.D., and it records an agreement (*taṅkētam*) entered into among themselves by the residents of four villages, *viz.* Pērūr, Nilāmaṇiyūr, [Amirdamaṅgalam] and Īrāyiranellūr. The other record (No. 112) which is fragmentary and damaged, gives the king's name as Kōv-Ādichcha Iruḷi Irāmar Tiruvaḍi *alias* Iradādichcha............ The portion of the inscription containing the regnal year is damaged; but the details of the date are given as Jupiter in Makara and the solar month Iḍava (Ṛishabha). The provenance of the inscriptions seems to suggest that the kings, in whose reigns the records are dated, belonged to the Chēra dynasty which ruled from the central part of Kerala State, though there are no means of settling their position in the genealogy of the Chēra kings known so far. (cf. *Ep. Ind.*, Vol. XXVIII, p. 218).

No. 16, from Uṇḍavalli in the Guntur District, Andhra, records the consecration of god Bhīmēśvara by the chief Bhīmarāja in Śaka 1055, corresponding to the 10th regnal year of king Sarvalōkāśraya Vishṇuvardhana. This yields Śaka 1045 as the initial year of the king. He may be identified with the Vishṇuvardhana of the Rajahmundry pillar inscription (No. 41 of 1921), which connects the 21st regnal year of this king with Śaka 1067. It may be pointed out that one of the rock-cut caves of this place bears on its lintel at the entrance a record (No. 353 of 1937-38) of an earlier Vishṇuvardhana attributable to about the 8th century.

Nos. 8, 9 and 11 come from Narasapur, West Godavari District. They are engraved on pillars said to have been unearthed in the compound of the Madanagōpālasvāmin temple (now set up around it), and seem to belong to one of the later members of the Eastern Chālukya family, who bore the common epithets *Sarvalōkāśraya* and *Vishṇuvardhana*. No. 11 cites the 35th regnal year of the chief and equates it with Śaka 1092, thus yielding Śaka 1057 (1135 A. D.) as the initial year of the reign. No. 9 cites the 24th regnal year of the chief with the additional details of the date, *viz.*, Chaitra śu. 13, Thursday, Vishu-Saṅkrānti, which, when computed with the initial year as Śaka 1057 would yield Śaka 1081 corresponding to 1159 A. D., April 2, although the *saṅkrānti* occurred a few days earlier. The two records therefore may be attributed to one and the same chief whose identity, however, is uncertain. No. 8 mentions Vīrabhadrēśvara-chakravartin who also bears the epithets *Sarvalōkāśraya* and *Vishṇuvardhana* and cites his 15th regnal year without any other details. Two dated records from Pālakollu in the Narasapur Taluk (*S. I. I.*, Vol. V, No. 121 of Śaka 1183 and No. 122 of Śaka 1188) state that Chālukya Vīrabhadra was the son of Induśēkhara by Udayāmbā and that his wife was Anyamāmbā. A record (*S. I. I.*, Vol. X, No. 360; *A.R. Ep.*, No. 740 of 1925) dated Śaka 1181 from Juttiga in the Tanuku Taluk states that Vīrabhadra of the Chālukya family became the consort of the Kākatīya queen Rudrāmbā and had an active role in the administration of the kingdom. It may be surmised from the palaeography, provenance and the dates of these records that Vīrabhadra of the Narasapur record and his namesake of the Pālakollu and Juttiga epigraphs are identical. If this identity is established by further evidence, it will be seen that Vīrabhadra had, besides Rudrāmbā, another wife called Anyamāmbā.

Nos. 181 and 182 are two inscribed fragments of stone preserved in the museum at Bidar, now in Mysore State. They refer to a subordinate officer of Rudramādēvī, by name Bhairava, who belonged to the Śēsha lineage, Kunnula race and Sinda family. He is described as having contributed to the security and prosperity of the Kākatīya kingdom by protecting it from enemies.

Nos. 186-203 come from Kalyāṇa, also in the Bidar District. All but two of them are preserved in the local museum in the fort. The most im-

portant of these is No. 193 which is a record of *Suratāṇa* Muhammada (*i.e.*, Muhammad-bin-Tughlaq). It is dated Śaka 1248, Kshaya, Kārttika śu. 15, Monday, regularly corresponding to 1326 A.D., November 10. The inscription is one of the earliest records of the king so far discovered. It refers to the revolt by Bāhabadīna who is none else than Bahā-ud-dīn Gurshāsp who was a cousin of the king and held the fiefdom of Sāgar (near Shorāpur) in the present Gulbarga District, not far away from the Kalyāṇa region. The rebellion caused confusion at Kalyāṇa and this was taken advantage of by the unruly elements. As a result, the temple of Madhukēśvara was seriously damaged. But the officer of Kalyāṇa, Khōjā Ahamada, though a Muslim, was helpful in regard to the reinstallation of the Hindu deity and the resumption of traditional worship in the temple. It is interesting to note that Kalyāṇa, a predominantly Kannaḍa area as known from the inscriptions discovered there, was included at the time of the record in the Mahārāshṭra *maṇḍala* then under the rule of Mallika Kāmadīna, obviously as a measure of administrative exigency. The inscription has been published in *Ep. Ind.*, Vol. XXXII, pp.165 ff. For emendations suggested, see ibid., Vol. XXXIII, pp. 71 ff.

Nos. 66—72 come from Donakoṇḍa in the Nellore District. Two of these (Nos. 66 and 68) belong respectively to the reigns of Dēvarāya I and II and are dated Śaka 1328, Vyaya and 1349, Plavaṅga. The details of the date in the earlier record, *viz.*, Kārttika ba. 5, Sunday, regularly correspond to 1406 A.D., October 31, just 5 days prior to the king's coronation which, according to the Hassan plate (*Ep. Carn.*, Vol. V, Hn. 133) took place on the 5th of November of the same year. The inscription records the construction of a temple and a wall around it by a person who is said to have spent 195 *ḍhaṅkas* for the work. The term *ḍhaṅka* obviously stands for *ṭaṅka*, a coin which is commonly referred to in inscriptions as well as in literature. No. 68 belongs to Dēvarāya II as its date, *viz.*, Śaka 1349, Plavaṅga (A. D. 1427), falls in his reign. It mentions the king's subordinate Rāmayadēva-mahārāja, son of Kāmayadēva-mahārāja, as the ruler of Pina-Eruva which was his *nāyaṅkara*, and records a grant of money in cash to the goddess Nūkalāparamēśvarī of Donakoṇḍa.

No. 64 from Darsi, Nellore District, is engraved on a large and thick slab set up on the bund of a tank known as the Achchanna tank. The inscription which is dated Śaka 1357, Rākshasa, gives an elaborate genealogy of the chief Annadēvamahārāja and states that he had the tank excavated and some *agrahāras* endowed in memory of his mother Āryamādēvī. The chief whose name has been wrongly read as Asnadēva in the *Nellore District Inscriptions*, Vol. I, p. 297, Darsi No. 13, is said to have belonged to the Nāgavaṁśa and bears such high sounding epithets as *Mummaṇilagaṇḍa*, *Bhṛitti-munnirvaragaṇḍa*, *Āhavārjuna*, etc.

Three late records, one (No. 82) from Purli-Vaijnāth in the Bhir District and two (Nos. 100 and 101) from Tuljapur in the Osmanabad District, dated 1784 and 1786 A.D. respectively, refer to the charities such as the excavation of wells, by Ahalyābāi Hōlkar, wife of Khaṇḍērāya and daughter-in-law of Mallāri of the Holkar family. This lady is renowned for her pious deeds and charities which are similarly found in many other places even outside her territory.

No. 223 from Baṇṭwāḷa in the North Kanara District is engraved on a stone tablet fixed into a platform in front of the Vēṅkaṭaramaṇasvāmin temple. It is dated the 8th February, 1857 A.D., and records that a certain Śrīnivāsa Bāḷiga of Baṇṭvāḷa had the lamp-post erected in memory of Bhuvanēndratīrtha Śrīpāda who was the pontiff of the Kāśī-maṭha and a disciple of Suyatīndratīrtha Śrīpāda and attained heaven through *samādhi*. The main interest of the record lies in the fact that it gives the text of a song in *Kāpi-rāga* and *Aṭa-tāḷa* glorifying one's *guru*. The song has the tinge of the compositions of the well-known saint Purandaradāsa. This inscription is published in *Ep. Ind.*, Vol. XXXIII, pp. 299 ff.

Arabic and Persian Inscriptions

The Assistant Superintendent for Arabic and Persian Inscriptions examined in all 138 epigraphs listed in Appendix D. A few of these were copied by the office of the Government Epigraphist for India and other offices of the Department.

Of the inscriptions representing the Tughluq dynasty, No. 42 on the Jāmi 'mosque at Cambay in the Kaira District of Bombay is a record of Muḥammad bin Tughluq Shāh. It was noticed in the *List of Antiquarian Remains in the Bombay Presidency*, although its value was not properly assessed. The importance of the record lies in its date, *viz.*, the 18th Muḥarram, A. H. 725 (4th January, 1325 A.D.), as it has a great bearing on the date of Muḥammad bin Tughluq's accession to the throne which Dr. Agha Mahdi Husain is inclined to place in July, 1325 A.D., (*The Rise and Fall of Muhammad bin Tughluq*, p. 68, note 3). If epigraphical evidence is to be believed, Muḥammad bin Tughluq must have ascended the throne between the 1st and 18th Muḥarram of A. H. 725 (*i.e.* between the 18th December 1324 and the 4th January, 1325), since the inscription from the Central Museum, Nagpur, mentioning Ghiyāthu'd Dīn Tughluq as the reigning king is dated A. H. 725 which commenced on the 1st Muḥarram (*A.R. Ep.*, 1952-53, App. C, No. 69 while the present inscription mentioning his son and successor as the ruling king is dated the 18th Muḥarram of the same year. No. 84, another inscription of the same monarch, from Petlad in the Kaira District, records the construction of a water-tank or a well by a lady, Kad-bānū by name. Fro ı her husband's name given in the record, it appears that he was one of the many foreigners who came to and settled in India in the early Muslim period. No. 36, an inscription of Fīrūz Shāh from a mosque at Cambay, records the construction of a mosque by the *kuṭwāl* of Cambay whose name is lost in the record but whose title is given as '*Qur'ān khwān*, which means 'one who reads the Qur'ān (for the king)'. Now, among the nobles of Fīrūz Shāh, there was one Malik Qabūl who bore this title and who had composed a pamphlet on the art of Quranic recitation for the king (*Oriental College Magazine*, Lahore, February 1947, p. 44). He may be identical with the person mentioned in the present record, in which case it would appear that Malik Qabūl was also the *kuṭwāl* of Cambay.

Amongst the Mughal inscriptions, No. 26 is a bilingual record now stored in the Prince of Wales Museum, Bombay. Dated in the 11th year (1669 A.D.) of Aurangzeb's reign, it speaks of the services Rājā Gōpāl Dās Gaur of Fort Asir and his family rendered to Shāh Jahān since the time when the latter was yet a prince. The Rājā is stated to have been succeeded in A. H. 1062 by his son Rājā Manōhar Dās who was also confirmed by Aurangzeb and who carried out repairs to the walls, granaries, etc., of the forts of Mahābali, Bilāsgarh, etc., during the latter's reign. Another inscription of Rājā Manōhar Dās from Asirgaḍh enumerating the services rendered by his father to the Mughal emperor has been alr ᐨ- oublished (*EIM*, 1925-26, p. 7).

No. 7, now stored in the State Museum, Hyderabad, is a new inscription of the Bahmani ruler 'Alāu'd-Dīn Aḥmad Shāh.' It is a bilingual epigraph dated A.H. 848 (1444 A.D.) recording the construction of a stepwell by the queen-mother Makhdūma-i-Jahān Bībī Shahnāz whose another son and the king's brother Khān-i-Mu'azzām Maḥmūd Khān is also mentioned.

Of some newly found inscriptions of the Gujarat Sulṭāns, No. 94, from Patan in the Mehsana District, is a new inscription of Aḥmad I mentioning the erection of a mosque by Jamālu'd-Dīn Bihāmad in A.H. 820 (1417 A.D.). It may be recalled that in an inscription dated six years later, Jamālu'd-Dīn Bihāmad is mentioned with the title Maliku'sh-Sharq and as the king's deputy in the region of Kapadwanj in the Kaira District (*A.R. Ep.*, 1954-55, App. C, No. 49). No. 63 is from the Gujarāti Girls' School building at Cambay, which was formerly used as the Customs office, and gives details of the taxes from which not only the people of the district of Cambay but also the travellers to that area presumably by sea-route, were exempted. It is interesting to note that it bears, along with the Hijra date, the regnal year of the king, namely, the 2nd Shamsiyya year (A.H. 918 or 1512 A.D.), an expression found in the inscriptions of Muẓaffar II only and not of any other Sulṭān of Gujarat, so far as our knowledge goes. (See *Ep. Ind. Ar. Per. Suppl.*, 1943-44, p. 69.) No. 15 on a step-well in Ahmadabad is a new inscription of the Gujarat Sulṭāns and contains the names of Sulṭān Bahādur Shāh and his nephew and successor Maḥmūd III during whose reign a stepwell was constructed and endowed along with certain buildings and fruit trees for public

benefit. The importance of this record lies in the fact that this is the only nscription discovered so far which gives the full name of Bahādur Shāh, *viz.*, Quṭbu'd-Dunyā wa'd-Dīn Abu'l-Muẓaffar Bahādur Shāh. It may be pointed out that the legend on his coins contains the *kunyah* 'Abu'l-Faḍl' instead of 'Abu'l-Muẓaffar' (*cf.* Taylor, *The Coins of the Gujarat Sultan*, p. 57), while Ḥāji Dabīr calls him Samsāmu'd-Dīn al-Muẓaffar (*Arabic Hist. of Guj.*, Vol. I, p. 139). No. 51, an inscription of Maḥmūd I, from Cambay, mentions the construction of a mosque, during the governorship of Malik Amīn, by *Nākhudā* Yaḥyā, son of *Tandel* Nāynā, who was a servant of the great khān Kamāl Khān. *Tandel* and *Nākhūdā*, meaning 'sailor' and 'captain of a ship' respectively, show that the builder belonged to the sea-faring community. It is also very likely that he was actually handling the ship or ships of the said nobleman. The inscription indirectly throws some light on the economic condition of the people of this class.

Of the new Quṭb Shāhī records discovered in Hyderabad, Nos. 1-2 in a mosque in the Irānī Galī, are dated A.H. 1045 (1635 A.D.) in the reign of 'Abdu'llāh Quṭb Shāh and assign the construction of the mosque to Ḥājī Ḥusainī. No. 3 is a third epigraph of this king appearing in another mosque in the same locality; it is dated A.H. 1069 (1658-59 A.D.) and assigns the construction of the mosque to Sāliḥa, wife of Bare Ṣāḥib and daughter of Dargāh Qulī. No. 4, also from the same mosque, endows the income from the garden attached to the mosque for its maintenance.

Some new inscriptions of the Fārūqī kings of Khandesh have been found at Burhanpur. Two of these appear on the Dargāh of Shāh Bājan, a celebrated saint of Burhanpur: No. 131, fixed over the main gate of the Dargāh, records the construction of the mosque—probably the one situated in the enclosure itself—by Malik Tāj bin Kailā who also succeeded in getting a grant of endowment for the said mosque from the king as is clear from No. 132, fixed in a niche in the said mosque. Both these inscriptions are dated A.H. 877 (1472-73 A.D.). No. 130, from the mosque in the Dargāh of Shāh Manṣūr at Burhanpur, belongs to the reign of 'Ādil Shāh IV who, at the request of Malik Ruknu'd-Dīn Walī, constructed the mosque of the saint Shāh Manṣūr, a famous saint of Burhanpur, who was a contemporary of Miran Muḥammad Shāh Fārūqī (1520-37 A.D.), an incident of whose faith in the saint has been related by Ḥajī Dabīr (op. cit., p. 150).

A large number of inscriptions from the present group are epitaphs referring to people of every walk of life, namely, officials, scholars, merchants, sailors, craftsmen, etc. There are at least three inscriptions in this group which show that even before the conquest of Gujarat by 'Alāu'd-Dīn Khaljī, Muslims were not only settled down in parts of Gujarat but were carrying on trade and other duties of normal life. No. 97, the earliest of these inscriptions, is now fixed into the mosque at Kali Bazar, Patan, and states that the merchant Fakhru'd-Dīn Ibrāhīm a'sh-Shahrzūrī died in A.H. 681 (1282 A.D.). As his surname Shahrzūrī shows, he was a foreigner who must have been carrying on trade in Gujarat, where very likely he had settled down. It is worthwhile to point out that at this period, Gujarat was ruled by Sārangadēva of the Vāghēla dynasty from Patan itself. No. 81, the second of the three records, is dated A.H. 685 (1286 A.D.), when Zainu'd-Dīn 'Alī, son of Sālār, son of 'Alī al-Yazdī, died. This inscription, found at Cambay, also contains a Persian *ghazal* in Sufistic strain composed, obviously, by the deceased under the poetical name Sālārī. This shows that Sālārī was a Persian muslim who had come to Gujarat and stayed there until his death, while in the *ghazal* referred to above we have one of the earliest examples of Indo-Persian poetry. No. 77, dated A.H. 690 (1291 A.D.), is also from the same place and commemorates the death of Ḥājī Ibrāhīm, son of Muhammad al-Irbilī. The Ḥājī seems to have been one of the top-ranking merchants, owning perhaps his own ships, since he is mentioned in the record as 'king of sailors and prince of merchants'. The name by which he was known among the local people is also given in the epitaph; but, as it is inscribed without dicritical marks, it has not been possible to establish its correct reading.

It appears from the above that merchants from the various Islamic countries used to come to India and carry on trade and commerce even in parts which were not under the direct authority of the Muslims. After the conquest of Gujarat by the Muslims in 1296 A.D., their number which was quite considerable even then, must have greatly increased. For we find merchants, scholars, sailors and others settling down in Cambay which was the leading port of Gujarat in those days. This accounts for the large number of epitaphs, found at this place, of persons most of whom seem to have been leading personalities of their times. To mention only a few, No. 79 records the death, in A.H. 707 (1307 A.D.), of Shamsu'd-Dīn Muḥammad, son of 'Alī, son of Yaḥyā ibnu'l-Jauzī-al-Jazrī, who is spoken of as 'the *mufti* of the sections and groups (of people), leading teacher of truth, the savant well-versed in the subtleties of knowledge', etc. No. 45 gives A.H. 734 (1333 A.D.) as the date of death of Malik Aḥmad, son of Umar Gāzrūnī entitled Malik Parwīz, who enjoyed the status of a great noble as his title Malik-i-Muluki'sh-Sharq shows. He is mentioned by Ibn-i-Baṭṭūṭa in his book (*The Rehla*, Eng. tr., Baroda, 1953, pp. 67, 173), although the Indian chronicles do not mention him. But that until the close of the year A.H. 726 (1326 A.D.) Aḥmad Gāzrūnī was not invested with the title and honour from the State is evidenced by No. 52, another inscription from Cambay, recording the setting up of a prayer-arch in a local mosque by his freed slave Khālis. In this epigraph he is merely called the 'chief of the chiefs of the merchants without his titles Malik Parwīz and Maliki' sh-Sharq. Incidentally, there are quite a few inscriptions in this group which mention freed slaves and thus throw interesting light on the social condition of the slaves, who were apparently quite well-off (Nos. 52, 75, 83, 112). Gāzrūni's wife, Fāṭima, lies buried by the side of her husband, having survived him for about 50 years, as is shown by No. 46, fixed at the head of her grave. No. 68 mentions the demise of one Shihābu'd-Dīn who appears to have led a batch of pilgrims to the holy cities of Mecca and Madina. One more epitaph, No. 73, records the death, in A.H. 734 (1333 A.D.), of Ḥasan, son of Abū Bakr, who seems to have belonged to a family of banner-makers as the expression *'alamgar*, suggests. The death of Malik Makhdūm Jamāl, son of Fatḥu'llāh, a favourite companion of Maḥmūd I of Gujarat, is referred to in No. 76, also from Cambay. He died in A.H. 904 (1498 A.D.).

No. 134 comes from Burhanpur. While mentioning the demise of a lady named Maryam who died in A.H. 1130 (1718 A.D.) it gives certain interesting information about her. Maryam is called a *qāriya*, *i.e.*, an expert in the science of recitation of the Qur'ān, which is considered hard to master; this provides some evidence regarding the educational attainments of the fair sex in the Muslim period. The inscription also gives the names of her father and her husband, who, from their names and titles, must have been connected with the Mughal court in official capacity.

No. 107 is an epitaph from Modasa, in the Sabarkantha District of Bombay mentioning the death of Yūsuf, son of Maḥmūd, who is said to have been slain in a battle. The battle must have taken place in A.H. 772 (1371 A.D.), the year of his death. This record is an addition to the scanty material for the political history of Gujarat under the Delhi governors.

Coins

This year's collection includes a large number of silver coins belonging to the Western Kshatrapa dynasty. The hoard came from the village of Peṭlūripālem in the Narasaraopet Taluk of the Guntur District. The coins were originally discovered in a copper urn by a superstitious peasant who abandoned them when the vessel containing them disintegrated in an attempt to raise it from the ground. They were later picked up by cowherds from whom, on receipt of information relating to the find, the police recovered under the Treasure Trove Act 238 coins in three lots of 52, 16 and 170 pieces. At the request of Dr. D. C. Sircar, Mr. J. P. L. Gwyn, Collector of Guntur kindly placed the entire lot of 238 coins at his disposal for examination. Of these 235 are listed in Appendix E below, omitting three which are very badly damaged and cannot be identified.

Nos. 233-35 are interesting in that they bear on both the obverse and the reverse the bust of the king instead of the usual bust and legend respectively. This was obviously the result of defective minting. Rapson while preparing his catalogue on the western Kshatrapa coins did not come across any such type. It seems that at the time of striking, the coin just struck previously was not removed from the anvil (representing the reverse die), but a coin-blank was placed on it and hammered with the upper obverse die. The second blank would, thus, get on the obverse the normal impression of the obverse die, but on the reverse, the negative impression of the obverse of the previously struck coin (see Pl. IVb. 17).

The entire hoard consists of only silver coins and the earliest of them belongs to *Kshatrapa* Vīradāman, son of Dāmasēṇa. This fact corroborates the statement of Rapson that potin coinage was discontinued by the dynasty some time after the year 158 (236 A.D.), *i.e.*, after the reign of Dāmasēna. The weight of the coins varies from 25 to 35 grains, a few weighing even 37½ grains. These coins were known in ancient India as Rudradāmaka-Kārshāpaṇas. The weight-standard of these coins, based on that of the Graeco-Indian drachm, was probably regarded as two-thirds of the Indian silver Kārshāpaṇa or Purāṇa of 32 *Ratis* or 58.56 grains, *i.e.*, about 21·32 *ratis* or 43.92 grains (*JNSI*, Vol. XIII, pp. 188 ff.).

For about two hundred and seventy years the Western Kshatrapa rulers faithfully followed the coin-design set by Nahapāṇa who, in his turn, imitated for his coins the hybrid Indian drachms of the Graeco-Indian kings in size, weight and fabric. The Western Kshatrapa coins are dated from the reign of Jīvadāman, son of Dāmajadaśrī I, the date being recorded in Brāhmī numerals on the obverse behind the king's head. The reverse has the three-peaked hill surmounted by the crescent and the star besides the usual legend. This hill device was most probably imitated from the Āndhras and maintained by all the members of the dynasty on their silver issues, the humped bull or the elephant appearing only on their potin issues. Generally, on all the coins, the crescent and the star are designed to the left and right respectively of the three-peaked hill on the reverse. But on a few coins this arrangement is reversed, *i.e.* the crescent is put to the right and the star to the left of the three-peaked hill. This change has been considered as something striking by Rapson, although he has himself noted that on some of the coins (Variety B) of *Mahākshatrapa* Dāmasēna and *Kshatrapa* Dāmajadaśrī II this irregularity has crept in. In the present collection this feature is noticed on a coin of *Mahākshatrapa* Bhartṛidāman of the year 214 (No. 146). It appears that the irregularity was due to a defect in the die. In almost all cases the legend is written in such a way around the reverse design that the ruling monarch's name ends over the star. But on the coins where the star and the crescent are in reversed positions the arrangement of the legend is different. A brief account of the coins belonging to different rulers is given below in a chronological order.

Vīradāman (Śaka 156-60= 234-38 A.D.).—The earliest coin found in the hoard belongs to Vīradāman who is known to have ruled merely as a *Kshatrapa*, as all the coins discovered so far attribute to him only this title. On the coins of his son Rudrasēna II also, he is styled as *Kshatrapa*. Only three coins of the present hoard belong to him (Nos. 1, 2, 3) and they bear the dates Śaka [150+?] and [157].

Īśvaradatta.—Only one coin (No. 4), issued in his first regnal year, belongs to the Ābhīra chief Īśvaradatta. From his assumption of the title *Mahākshatrapa* he may be believed to have temporarily superseded the Śaka rule. Rapson was inclined to place Īśvaradatta's rule sometime about Śaka 159, while D.R. Bhandarkar assigns it to about Śaka 111. For recent discussions on the problem of Īśvaradatta's date, see *JBBRAS*, Vol. XXX, 1955, pp. 52 ff.; *IHQ*, Vol. XXXIII, pp. 269-74. The date behind the bust of the king on the obverse is missing.

Vijayasēna (Śaka 160-72=238-50 A.D.).—Altogether thirteen coins (Nos. 5-17) belong to Vijayasēna, son of *Mahākshatrapa* Dāmasēna and they range in dates between Śaka 162 and 172. Vijayasēna's coins may be singled out for

their beautiful execution and careful representation of the characters in the legend. All the thirteen coins were issued by the ruler as *Mahākshatrapa*, the earliest of them possibly bearing the date Śaka 162 (No. 5). No. 15 seems to bear the date, Śaka 172, in which year his reign is believed to have terminated.

Dāmajadaśrī III (Śaka 172 or 173 to 176=250 or 251 to 254 A.D.).—To *Mahākshatrapa* Dāmajadaśrī III, son of *Mahākshatrapa* Dāmasēna and brother of *Mahākshatrapa* Vijayasēna, belong altogether 11 coins (Nos. 18-28). On all the coins Dāmajadaśrī, like Vijayasēna, is described as *Mahākshatrapa*.

Son of *Mahākshatrapa* Dāmasēna—On two coins (Nos. 29, 30) the name of the ruler who issued them is not traceable. The ruler himself was a *Mahākashatrapa* and the son of *Mahākshatrapa* Dāmasēna. The date portion of one coin is damaged. On the other, two digits out of the three may tentatively be read as 100 50 x or 100 70 x. We know that *Kshatrapa* Vīradāman, son of *Mahākshatrapa* Dāmasēna ruled between Śaka 156 and 160. If the reading of the date is 100+50+x then it cannot belong to any son of *Mahākshatrapa* Dāmasēna other than Vīradāman. But Vīradāman is not known to have ruled as *Mahākshatrapa* and even on the coins of his son Rudrāsēna II, he is simply styled as *Kshatrapa*.

Rudrasēna II (Śaka 178 ?—196=256 ?—274 A.D.).—A good number of coins, altogether fiftythree (Nos. 31-83), belong to *Mahākshatrapa* Rudrasēna II, son of *Kshatrapa* Vīradāman. Rudrasēna II succeeded his uncle Dāmajadaśrī III sometime between Śaka 176 and 179. He also ruled as a *Mahākshatrapa*. Though a large number of coins were issued by him, in most of the issues the date cannot be read satisfactorily. The earliest date recorded on his coins may be 176 (No. 34) and the latest 196 (No. 76). On his coins, Nos. 35-37, the numerical figure for 70 appears without a loop below. Nos. 84-85, though they do not bear any name, may be assigned to Rudrasēna II from the dates.

Viśvasiṁha (Śaka 199-200+x=277-78+xA.D.).—Viśvasiṁha succeeded his father Rudrasēna II. He is always represented on the coins as Vi(or Vī-)śvasīha. The names of the two rulers Viśvasiṁha and Viśvasēna are represented on the coins in such a confused way that only the mention of their father helps us to identify the ruler correctly. The dates on his coins issued as a *Mahākshatrapa* are all damaged. According to Rapson he might have ruled as *Mahākshatrapa* from Śaka 201 with his brother Bhartṛidāman ruling as a *Kshatrapa* till Śaka 211 when the latter assumed the office as *Mahākshatrapa*. In the present hoard one coin (No. 140) of *Mahākshatrapa* Bhartṛidāman gives the date clearly as Śaka 210 while, on some other issues of the ruler, the dates, though cut off, bear traces of two figures which appear to suggest years varying between Śaka 204 and 209. Altogether twentysix coins (Nos. 86-111) of the hoard belong to Viśvasiṁha.

Bhartṛidāman (Śaka 201-17=279-95 A.D.).—The coins of Bhartṛidāman in the present hoard are considerable like those of Rudrasēna II. Altogether eighty coins (Nos. 112-91) belong to him. But in almost all cases the dates are cut off. Coin No. 140 was issued by *Mahākshatrapa* Bhartṛidāman in Śaka 210. The second figure in the date on No. 126 of *Mahākshatrapa* Bhartṛidāman looks more like 80 than 90 although year 180+x actually falls in the reign of his father *Mahākshatrapa* Rudrasēna II. In many of Bhartṛidāman's coins, *h* in the expression *Mahākshatrapasa* is written as *n* and similarly once *p* in *Kshatrapasa* (No. 158) is written as *n*. On No. 189 *Mahākshatrapa* Rudrasēna, father of Bhartṛidāman, is called *Kshatrapa*, a fact which is not corroborated by any other evidence. This may have been due to the carelessness of the die-maker. The symbol for the crescent and the star are reversed in No. 146 as in variety B of his coins illustrated by Rapson. It should be noted, however, that the coin was issued by Bhartṛidāman as a *Mahākshatrapa*.

On 12 coins (Nos. 192-204) the name of the issuing ruler is missing. From the dates, 210 and 212, tentatively readable on two of the coins (Nos. 196, 198), it is possible to suggest that both belong to *Mahākshatrapa* Bhartṛidāman.

Viśvasēna (Śaka 216–26=294–304 A.D.).—Altogether twenty coins (Nos. 205–24) belong to Viśvasēna who was the son and successor of Bhartṛidāman and ruled as a *Kshatrapa*. The earliest date recorded on the coins is 216, although the last numerical figure in some cases (Nos. 208–10) may also be read as 4 instead of 6. On No. 212 the date 216 is clear. Besides the representation of *h* in *Mahākshatrapa* as *n*, *ksh* is written as *kchh* at least in three cases (Nos. 219, 221, 223). On No. 223, *d* in Bhartṛidāman looks like *n*.

Three coins (Nos. 225–27) belong to the son of *Mahākshatrapa* Bhartṛidāman, the name of the ruler being cut off. But one of them bears the possible date 214 or 216. The coins may therefore be ascribed to Viśvasēna.

The name of Bhartṛidāman is written as Bhartṛipana on No. 225 and the usual order of the legend is also changed. No. 228 cannot be ascribed to any particular ruler.

Rudrasiṁha II(Śaka 227-230+x=305-308+x A.D.).—Viśvasēna was followed by *Kshatrapa* Rudrasiṁha II, son of Svāmi-Jīvadāman belonging to a different branch of the Western Kshatrapa family. Svāmi-Jīvadāman bears no royal title. It is not improbable that he was a brother of Bhartṛidāman. Only two coins (Nos. 229-30) may be attributed to Rudrasiṁha II. But the legends on them are worn out and it is difficult to determine whether the reading is *Rudrasahasa* or *Rudrasanasa*. *V* and *h* are written as *n* and the arrangement of the legend on the two coins is changed. Rudrasiṁha II is supposed to have ruled from Śaka 226 or 227. But No. 229 bears a damaged date of which the last digit may be read as 5 (i.e. 225) thus indicating a slightly earlier date for the king.

Yaśōdāman II (Śaka 238–54=317–32 A.D.).—Yaśōdāman II, son and successor of Rudrasiṁha II, is represented in the hoard by only two coins (Nos. 231–32) the date on which may possibly be read as 240. He was a *Kshatrapa* like his father Rudrasiṁha II. Though the name of Yaśōdāman is damaged on No. 232, it may be assigned to him on the basis of the date and the name of the issuer's father. But as on the coins of Rudrasiṁha II, his name looks like Rudrasana.

A. COPPER-PLATES, 1956-57

No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
	ANDHRA					
1	Dr. R. Subrahmanyam, Superintendent, Department of Archaeology, Guntur.	Vishṇukuṇḍin	Vikramēndrabhaṭṭārakavarman	Regnal Year 14, gri. 2, pratipad.	Sanskrit, Southern	Registers a royal grant of the village Tūṇḍi, adjoining Va[ksha]pūru (?) to Svāmiśarman, son of Rudraśarman of Kauṇḍinya-gōtra and Āpastamba-sūtra and a resident of Āki. Gives the genealogy of the king for four generations, *viz.*, Mādhavavarman, his son Vikramēndravarman, his son Indrabhaṭṭārakavarman and his son Vikramēndrabhaṭṭārakavarman.
2	Photographs from Sri Seshadri Sastri, Guntur. Findspot: Vunna Guruvāyapālem, Podili Taluk, Nellore District.	Pallava	Paramēśvaravarman I	Year 19, Pausha śu.13, Sunday, Uttarāyaṇa-saṅkrānti.	Do.	Registers a grant of the village Kubuṇḍūru situated on the southern bank of the river Musuṇa in Pūmirāshṭra by the king to Dēvaśarman, son of Dōṇaśarman and grandson of Svāmiśarman of Maudgalya-gōtra and Āpastamba-charaṇa. The members of the donee's family are stated to have hailed from the village Urpuṭūru-grāma. The executor of the grant was Kuḷavarman, son of [Nāgi]-pallava and the ruler of Nandakuṟṟa. Published in *Ep. Ind.*, Vol. XXXII, pp. 91 ff.
3	Sri Manda Narasimham, Arasavalli, Srikakulam District.	Eastern Gaṅga	Rājēndravarman, son of Anantavarman	Gaṅga year 313	Sanskrit, Kaliṅga	Registers grants of the village Pāṭṭali included in Kṛishṇamaṭṭamba by *Yuvarāja* Rājēndravarman for the *bali* and other offerings to the goddess Kañchipotti-bhaṭṭārikā and of the villages Arali and Kuśasaṅkira-grāma by his mother Lōkamahādēvī, making the villages tax-free, for the merit of (her) parents and for her own merit. The charter was drafted by the *Mahāsāndhivigrahika* Sāmirāja and engraved by the *akshaśālin* Dāmachandra. Published in *Bhārati*, Vol. XXXI, Part I, p. 574; *Ep.Ind.*, Vol. XXXII, pp. 201 ff.
4	Sri B. V. Krishna Rao, M.A., B.L., Danavayipeta, Rajahmundry.	Velama	*Rājā* Rao Janārdana Raṅgarāya	Hēmalainbi, Kārttika śu. 15, Thursday, lunar eclipse.	Telugu	Registers a grant of land as *agrahāra* to Apparāyāchāryulu of Dōsapāḍu, Krishṇamma of Chilukūru and Krishṇamma of Mayilavaram in the name of Veṅkatrāyaniṅgāru by the chief. In late characters.
5	Do.	..	..	..	Sanskrit, Telugu	Stray plates containing portions of a list of the donees, with details of their *gōtras* etc. Some of the names are Prōlay-ādhyāpaka, Alāḍanāthārya, both of the Gārgya *gōtra*, Vaikuṇṭha-bhaṭṭa of Ātrēya-gōtra, Gaṅgādhara-bhaṭṭa, Annama-bhaṭṭa and Sōmaya-bhaṭṭa, all of the Śrīvatsa *gōtra* etc. In characters of the 13th century A.D. Probably connected with No. 6 below.

A. COPPER-PLATES, 1956-57—*contd.*

No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
	ANDHRA—*concld.*					
6	Sri B. V. Krishna Rao, M.A.,B.L., Danavayipeta, Rajahmundry.	..	..	..	Sanskrit, Telugu	Stray plate containing portions of a record registering grant of the villages Ōḍali and Chiluvūru as an *agrahāra* of 90 shares of which 5 were set apart for a deity and the rest distributed among the donees of whom some received one share, some half and the rest a quarter apiece, the exceptions among them being one who was a recipient of three shares, and two, of a share and a quarter each. The lists of the donees and the details of the donor and the date of the grant are all lost. See No. 5 above.
7	Sri J. M. Nallasami Pillai, B.A., B.L. Rajahmundry. Findspot: **Śarabhavaram**.	..	..	Year 6, Pausha 10	Sanskrit, Central Indian	Published in *Ep. Ind.*, Vol. XIII, pp. 104 ff.
8	Sri Koka Rangasami Naidu, Kurnool. Findspot : Mallikārjuna temple, **Śrīśailam**.	Vijayanagara .	Virūpāksha	Śaka 1388 (*vasu-ashṭa-guṇa-bhū*), Pārthiva, Kārttika *śu.* 5. The Śaka year was current.	Sanskrit and Kannaḍa, Nandināgarī	Ibid., Vol. XV, pp. 8 ff.
9	Sri G. Ramdas, B.A., Mrs. A.V.N. College, Visakhapatnam. Findspot: **Rāgōlu**, near Srikakulam.	Māgadha (?) .	Śaktivarminan	Year 13, Vaiśākha *śu.* 15.	Sanskrit, Early Southern	Ibid., Vol. XII, pp. 1 ff.
10	Do. Findspot : **Pālakoṇḍa**.	Lord of Kaliṅga .	Umavarman	Year 30, Mārgaśīrsha 20.	Do.	Ibid., pp. 4 ff.
	ASSAM					
11	Dy. Director of Historical and Antiquarian Studies, Gauhati. From photographs.	Prāgjyōtisha .	Balavarman III	Year 5, Śakrōtthāna	Sanskrit, Nāgarī .	Records a grant of land in Bappadēva-pāṭaka in Vārāsēpattana-vishaya to Śyāmadēva by the king for the merit of his parents on his own birthday. Published in *Ep. Ind.*, Vol. XXXII, pp. 283 ff.
	BENGAL, WEST					
12	Asiatic Society, Calcutta. Findspot: **Sualkuchi**, Kamarupa District, Assam.	Śālastambha of Prāgjyōtisha [Bhauma-Pāla]	Raṇapāla	Year 26 . .	Sanskrit, Proto-Bengali	Published in JASB, Vol. LXVII, pp. 120 ff : *Kāmarūpa śāsanāvalī*, p. 111. Noticed in Bhandarkar's List, No. 1680.

13	Bangiya Sahitya Parishat, Calcutta, Findspot : **Saktipūr,** Sadar Subdivision, Murshidabad District.	Sēna	Lakshmaṇasēna	Year 6, Śrāvaṇa 7	Do.	Published in *Ep. Ind.*, Vol. XXI, pp. 211 ff.
14	Indian Museum, Calcutta(?) Findspot : **Pāhārpūr,** Badalgachi Thana, Rajshahi District, E. Pakistan.	..	..	Gupta Year (?) 159, Māgha 7.	Sanskrit, Northern	Ibid., Vol. XX. pp. 59 ff.
15	Gauḍa Research Society, Howrah. Findspot : **Baigram,** Bogra District, Rajshahi Division, E. Pakistan.	..	..	[Gupta Year] 128, Māgha 19.	Do.	Ibid, pp. 78 ff.
16	Sri Puran Chand Nahar, M.A., LLB., Calcutta. Findspot: **Pālanpur.**	Chaulukya (Sōlāṅki)	Bhīmadēva (I)	V. S. 1120, Pausha śu. 15.	Sanskrit, Nāgari.	Ibid., pp. 171 ff.
	BIHAR					
17	Patna Museum, **Patna.**	Bhañja	Raṇabhañjadēva	Year 32(?) [*Induvāk-visāmi* (*viṁśati*)]	East Indian	Ibid., Vol. XX, pp. 100 ff.
	BOMBAY					
18	Director of Archives, Bombay. Through Dr. D. C. Sircar. Findspot : **Chinchani,** Dahanu Taluk, Thana District.	Rāshṭrakūṭa	Indra III	Śaka 848, Vyaya, Vaiśākha śu. 3, Monday=926 A.D., April 17, f.d.t. ·03.	Sanskrit, Northern	Records that the chief Madhumati *alias* Sugatipa of the Tājika race and the ruler of Saṁyāna-maṇḍala under Indrarāja, endowed the village Kāṇāḍuka in the Kōlimahāra-vishaya together with half a *dhura* of land in Dēvīhara-grāma at the instance of Annamaiya, son of Nārāyaṇabhaṭṭa and a friend of the minister Puvvaiya for the repairs and upkeep of the *Maṭhikā* constructed by Annamaiya for the offering of *bhōga* to the goddess *Daśamī* (therein ?), and for feeding nine Brāhmaṇas of the *Pañcha-Gauḍīya-Mahāparishad* settled at Saiṁyāna. The creation of the endowment was declared by the chief at an assemblage of the *Hamyamana-Pauras*, *Dhruvas* and *Vishayik-ādhikaraikas*. Published in *Ep. Ind.*, Vol. XXXII, pp. 45 ff.
19	Do.	Do.	Kṛishṇa III	..	Do.	Records a *vyavasthā* by the deity Bhillamāladēva and His *vārikas* in the *maṭhikā* of the goddess stipulating payment of 40 *drammas* annually on the occasion of e *dīpōtsava-bhaṅga*, by the *svādhyāyikas* of the Mahāparishad towards a piece of land that belonged to god Bhillamāladēva but was enclosed within the compound of the *maṭhikā*. Published in *Ep. Ind.*, Vol. XXXII, pp. 55 ff.

A. COPPER PLATES, 1956-57—*contd.*

No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
	BOMBAY—*contd.*					
20	Director of Archives, Bombay. Through Dr. D. C. Sircar. Findspot : **Chinchani**, Dahanu Taluk, Thana District.	Śilāhāra	Chhinturāja	Śaka 956, Bhāva, Bhādrapada ba. 15-	Sanskrit, Nāgarī	Registers a gift of a *ghāṇaka* (oil-mill) by *Mahāmaṇḍalēśvara* Chāmuṇḍarāja in favour of the Kautuka-maṭhikā at Samyāna for burning a lamp in front of the Bhagavatī and for besmearing oil on the feet of the *svādhyāyikas* (scholars) one of whom, Chhihaḍa by name, received the gift which was made free from all obligations. The charter was written by Dhruva Mammalaiya. Published in *Ep. Ind.*, Vol. XXXII, pp. 63 ff.
21	Do.	Mōḍha	Vijjala	Śaka 969, Māgha-saṅkrānti.	Do.	Records the grant of the *siriḍirkā* (tax ?) of the village Kāṇaḍḍa-grāma belonging to the Kavatika-maṭhikā in favour of the house-holders Bahudhara and Kāṅkua and the scholars Mahādēva and Lakshmidhara by the chief after having worshipped god Mayūkhamālin and in consultation with his ministers *Sarvādhikāra-niyukta-varishṭhaka* Mummuraka and *Ṭhakkura* Dōmbalaiya. Ibid. pp. 68 ff.
22	Do.	Do.	Do.	Śaka 975, Vijaya, Kārttika ba. 15, Solar eclipse = 1053 A. D., November 13.	Do.	Registers the grant of three *drammas* received as *siriḍikā* on the village Kāṇasā-grāma belonging to the Kautuka-maṭhikā in favour of the householders and scholars attached to the *maṭhikā* as a permanent endowment for feeding 25 Brāhmaṇas by the chief, here called *Mahāmaṇḍalēśvara* Vijja-rāṇaka and stated to have been ruling over Saiṁyāna-pattana-700 which was a *maṇḍala* comprising 4000 *draṅgas* and extending as far as Ākāśikā. Mentions *Varishṭhaka* Mummuraka as the administrator of the kingdom and *Mahā-ṭhakkura* Dōmbalaiya as the administrator of Saiṁyāna (town). Ibid., pp. 71 ff.
23	Do. Findspot : **Kalegaon**, Ahmadnagar District.	Yādava	Mahādēva	Śaka 1182 (wrong for 1183), Durmati, Bhādrapada śu. 2, Monday = 1261 A.D. August 29.	Do.	Registers the grant of the village Kālugāṁva re-named Paṭṭavarddhanapura in favour of 52 Brāhmaṇas on the occasion of the king's coronation. Ibid., pp. 31 ff.
24	Dr. Motichandra, Director, Prince of Wales Museum, Bombay. Findspot : **Thānā**.	Śilāhāra	Mummuṇirāja	Śaka 970, Sarvadhāri, Phālguna śu. 15, Lunar eclipse = 1049 A.D., February 2, Monday.	Do.	Records the royal gift of plots of land in various villages in three *vishayas* to Brāhmaṇas who migrated from Karahāṭa, on the occasion of the eclipse. Refers to *Rājakīya-kshētras* among the boundaries of the plots granted.

	Director, Indian Historical Research Institute, St. Xaviers College, Bombay. Through Dr. D. C. Sircar. Findspot : **Bannahalli.**	Kadamba .	Krishaṇavarmman II	Year 7, Kārttika śu. 5, Jyēshṭhā.	Sanskrit, Southern	Records a royal grant of the village Koḷa-Nallūra in Vaḷḷāvi-vishaya to the Brāhmaṇa Vishṇuśarman of the Kauśika *gōtra* at the instance of *śrēshṭhin* Haridatta of the Tuṭhiyalla *gōtra* and *pravara*. Published in *Ep. Carn.*, Vol. V, Bı. 121 and *Ep. Ind.*, Vol. VI, pp. 16 ff.
	Do.	Kadamba of Goa	Gūhalladēva . .	Śaka 960, Bahudhānya, Chaitra śu. 15, Thursday, Lunar eclipse=1038 A.D., March 23.	Sanskrit, Nāgarī .	Registers a tax-free gift of the village Sāuvai-pāṭaka situated on the south-east corner of Dhēraka, by the king after having worshipped Lord Gōkarṇa on the shore of the sea, to Nārāyaṇa, the priest of the king and the brother of Gōvardhana, whose grandfather Mārēya-bhaṭṭa of the Sādyāyana *gōtra* is said to have migrated from Ambaramaṅgala in Kāchītitāsa-vishaya, to Chandrapura. Text(faulty) published in *Kadamba kula*, pp. 387 ff.
27	Do.	Vijayanagara .	Immaḍi-Prauḍhadēvarāya	Śaka 1378, (*Vasu-adri-guṇa-bhū*)Dhātri, Kārttika śu. 12, Sunday-1456 A. D., October 10, f.d.t. ·87. The month was *adhika*.	Sanskrit and Kannada, Nandiḍ nāgarī	Registers the grant of the village Ōndūru in the Handi-khaṇḍa subdivision of Honnāvara-mahārājya to Śaṅkarārya, son of Basavaṇa of the Viśvāmitra *gōtra*, well-versed in the Ṛig-vēda, for offerings to God Mahābalēśvara in the vicinity of Gōkarṇatīrtha, at the time of Rudrābhishēka and for expenses towards employing hands for cooking, conducting religious rites etc. The grant was made by the king at the instance of Ammappa-nāyaka, son of Khaḍaya Chennappa-nāyaka. The king is also referred to as Mallikārjuna earlier in the charter. Vīraṇa, son of Muddaṇāchārya, was the engraver (*lēkhaka*) of the charter.
28	Do.	..	..	..	Sanskrit, Mixed characters.	The language is very corrupt. The purport of the record is not clear. Mentions Puṇḍravardhana, a certain Jayakēśi-rāja and seems to eulogise some Brāhmaṇas well-versed in Jyōtiś-śāstra etc. The characters used are Nāgarī, Grantha and Telugu mixed up pell-mell. Contains a legend reading *Śrī-Jayakēśi-suta-Mādhavadāsa* enclosed within a circle at the end of the record.
29	Sri J. J. Gardar, Bombay . .	Paramāra	Naravarman . . .	V.S. 1167, Māgha śu. 12.	Sanskrit, Nāgarī .	Published in *Ep. Ind.*, Vol. XX, pp. 105 ff.
30	Prince of Wales Museum, Bombay .	Maitraka .	Śilāditya I	Gupta- Valabhī Year 29[2], Chaitra śu. 14.	Sanskrit, Western variety of Southern	Ibid., Vol. XXI, pp. 116 ff.; noticed in Bhandarkar's List. No 1337.
31	Central Library, Baroda. Findspot : **Tilakwāḍā**, Baroda.	Paramāra .	Bhōja	V.S. 1103, Mārgaśira Sōmaparvan.	Sanskrit, Nāgarī	Published in *Proc. Trans. First Ori. Conference, Poona*, pp. 319 ff.

A. COPPER PLATES, 1956-57—*contd.*

No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
	BOMBAY *contd.*					
32	Mr. L. Procter Sims, Engineer, Bhavanagar State. Findspot : **Bhamodra-Mohota**, near Bhavanagar.	Maitraka	Drōṇasiṁha	Gupta-Valabhī year 183, Śrāvaṇa śu. 15	Sanskrit, Western variety of Southern.	Published in *Ep. Ind.*, Vol. XVI, pp. 17 ff.
33	Findspot : Jēsar, Bhavanagar State, Kathiawar.	Do.	Śīlāditya III	Gupta-Valabhī Year 347, Vaiśākha ba. 15.	Do	Ibid., Vol. XXI, pp. 208 ff.
34	Do.	Do.	Do.	Gupta-Valabhī Year 354, dvi-Pausha ba. 4.	Do.	Ibid., Vol. XXII, pp. 114 ff.
35	Findspot : Bhāvanagar, Kathiawar	Do.	Dharasēna III	Gupta-Valabhī Year 304, Māgha śu. 7.	Do.	Ibid., Vol. XXI, pp. 181 ff.
36	Watson Museum, Rajkot. Findspot, Baṇṭia (BantwaTaluk) Nanavadar Taluk, Junagarh District.	Do.	Dharasēna II	Gupta-Valabhī Year 254, Vaiśākha ba. 15, Solar eclipse = 573A.D., March 19 (?)	Do.	Ibid., pp. 179 ff.
37	Findspot: **Thāṇā**, Thana District, Bombay.	Yādava	Rāmachandra	Śaka 1194, Aṅgiras, Āśvina śu. 5, Sunday. Irregular.	Sanskrit, Nāgarī	Ibid., Vol. XIII, pp. 198 ff.
38	Nagpur Museum, Nagpur. Findspot : **Jabalpur** (Kotwali Building).	Kalachurya	Jayasiṁhadēva	Kalachuri-Chēdi year 918, Āśvina Pūrṇimā, Saturday, lunar eclipse = 1167 A. D., September 30.	Do.	Ibid., Vol. XXI, pp. 91 ff.
	DELHI					
	Director General of Archaeology in India, New Delhi. Findspot : **Kalawān**, Punjab, West Pakistan.	.	..	Year 134 of Azes, Śrāvaṇa 23.	Prākrit, Kharōshṭhī.	Ibid., Vol. XXI, pp. 251 ff.

	KERALA					
40	Findspot : **Tirunelli, Malabar**	**Chōra**	**Bhāskara Ravivarman**	**Year 2+35+6, Jupiter in Tulā-rāśi, Mīna 8 expired, Wednesday, Uttiram = 1021 A. D., March 1.**	**Tamil, Vaṭṭeluttu**	Ibid., **Vol. XVI, pp. 339 ff.**
	MADHYA PRADESH					
41	Sri L.P. Pandeya, Maha Kosal Historical Society, Raigarh, Madhya Pradesh.	Kalachuri of Ratanpur.	Jājalladēva	Kalachuri year 918, Āśvina śu. 1.	Sanskrit, Nāgarī	Seems to record a grant of land by the king to a Brāhmaṇa. The second plate containing the grant portion is broken and the pieces containing details of the grant are missing. Mentions Jaṁdēranātha as the engraver of the plates.
42	Dr. M.G. Dikshit, Officer on Special duty, Department of Archaeology, Mahant Ghasidas Memorial Museum, Raipur. Findspot : **Kurud**, Raipur District, Madhya Pradesh.	Śarabhapurīya	Narēndra	Year 24, Vaiśākha 4	Do.	Issued from Tilakēśvara. Records the renewal by the king, of the grant made by his father Śarabha, of the village of Kēśavaka in Chullāḍasīma-bhōga to Śaṅkhasvāmin, son of Bhāśrutasvāmin, the original donee. The original grant issued on *tāla* leaves is stated to have been destroyed in a fire. Published in *Ep. Ind.*, Vol. XXXI, pp. 263 ff.
43	Findspot : **Amōdā**, Janjgir Tahsil	Kalachuri of Ratanpur.	Pṛithivīdēva II	Chēdi Year 900, Chaitra, lunar eclipse = 1149 A. D., March 25.	Do.	Published in *IHQ*, Vol. I, pp. 405 ff.; *CII*, Vol. IV, pp. 474 ff.
44	Do.	Do.	Do.	Chēdi year 905, Āśvina śu. 6, Tuesday = 1154 A.D., September 14.	Do.	Published in *CII*, Vol., IV, pp. 491 ff.
45	**Chief of Charkhārī State, Bundelkhand, Central India.**	Chandēlla	Dēvavarmadēva	V.S. 1108, Mārgaśira śu. 15, Monday, lunar eclipse, Irregular.	Do.	Published in *Ep. Ind.*, Vol. XX, pp. 125 ff.
46	Do.	Do.	Paramardidēva	V.S. 1236, Chaitra śu. 7, Tuesday = 1180 **A.D., March** 4, f.d.t. .78	Do.	Ibid., pp. 128 ff.

A. COPPER PLATES, 1956-57—*contd.*

No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
	MADHYA PRADESH—*concld.*					
47	Chief of Charkhārī State, Bundelkhand, Central India.	Chandēlla	Vīravarmadēva . . .	V.S 1311, Āśvina śu.8, Monday = 1254 A.D., September 21.	Sanskrit Nāgari	Published in *Ep. Ind.*, Vol. XX, pp. 132 ff.
48	Do.	Do.	Hammīravarmadēva . .	V. S. 1346, Bhādrapada ba. 12, Pushya, Sunday = 1289 A.D., August 14.	Do. .	Ibid, pp. 134 ff.
49 A-B	Findspot : Garra, Old Chhatarpur State, Bundelkhand.	Do. .	Trailōkyavarmadēva . . .	A) V. S. 1261, Vaiśākha śu. 2, Friday = 1205 A. D., April 22. B) V. S. 1261, Vaiśākha ba. 2, Friday = 1205 A.D., May 6.	Do. .	Ibid., Vol. XVI, pp. 272 ff.
	MADRAS					
50	R. Vaidyanatha Gurukkal, Rudragaṅgai near Pūntōṭṭam, Nannilam Taluk, Tanjore District.	Vijayanagara .	Śrīraṅga	Śaka 1658, Kali 4836 (wrong for 4837), Naḷa, Āṇi 2, Tritīyā, Monday, Punarpūśam = 1736 A.D., May 31, f.d.t. 13.	Tamil .	Records an endowment of the annual levy of 30 *kalam* of paddy and 10 *poṉ* collected at the rate of 3 *kuruṇi* and 4 *nāli* of paddy and 1 *paṇam* per *vēli* of land from among the residents of the 18 villages in Ambalmāgāṇam (Ambarmāgaḷam) for the midday worship and offerings to god Āpatsahāyar at Rudragaṅgai on the southern bank of the Ariśol river.
51	Impressions from Mr. T.N. Subrahmaniam, Madras, th ough Mr. K. G. Krishnan.	Do. .	Sadāśiva	Śaka 1468, Parābhava, Ṛishabha śu. 10, Hasta, Monday = 1546 A.D., May 10, f.d.n.) 40.	Do. .	Records that on enquiry into the dispute whether the temple and the village of Tirunāgēśvaram belonged to Modamaiyār, it was decided in the presence of the king at Chandragiri by the *sthānattār*, Māmalai Rāmānuja-jīyar and Paravastu Nainārāchāryar in favour of Modamaiyār on the evidence of stone inscriptions in three temples.

52	Do.	Do.	Do.	Do.	Do.	Record the gift land by Chidambarakavi, son of Sūryakavi to god Mahādēva at Tirunāgēśvaram in Kuṇṛattūr-nāḍu. The gift-land is stated to have formed part of the land formerly given to the donor by the king.
53	Do.	..	..	..	Do.	Seems to record several gifts of lamps to god Mahādēva mentioned above. Very indifferently drafted and engraved.
54	Findspot : Kūram. Kanchipuram Taluk, Chingleput District.	Pallava	Paramēivaravarśman I	..	Sanskrit and Tamil, Pallava Grantha.	Published in *Ep. Ind.*, Vol. XVII, pp., 340 ff., *S.I.I.*, Vol. I. pp. 144 ff.
55	Findspot : Śrī Śaṅkarāchārya *Maṭha* (Kāmakōṭi Piha). Kanchipuram, Chingleput District.	Vijayanagara	Vīra-Narasiṁha	Śaka 1420, Śukla Māgha, Mahōdaya.	Sanskrit (verse), Nandināgarī.	Published in *Ep. Ind.*, Vol. XIV pp. 231 ff.
56	Madras Museum, Madras (From Mr. C. J. Weir, I.C.S., Ganjam District).	Gaṅga of Śv taka	Pṛithivivarmadēva	Vishuva-saṅkrānti	Sanskrit, East Indian.	Ibid., Vol. IV, p. 198.
57	Ananātchārya, Dalavāy Agrahāram Street, Madura.	Vijayanagara	Venkaṭapatdēva-Mahārtiāya I	Saka 1508 (*vasu-vyomà-kalamba-indu*, Vyaya, Kārtāka āu. 12 (Utthāna, avādasi)	Sanskrit (verse), Nandināgarī.	Ibid, Vol. XII, pp. 159 ff.
58	Government Epigraphist for India, Ootacamund.	Do	Śrīraṅgarāya II	Saka 1497 (*haya-nidhiv-ēda-indu*) Yvua āshādha su. 12	Do.	Ibid., Vol. XI, pp. 326 ff.
59	Do.	..	Vishṇushēna	V.S. 649, Śrāvaṇa śu. 5and Kalachuri year 357, Kārttika ba. 7.	Sanskrit, Western variety of the Southern.	Issued from Lōhaṭū. Records a royal order containing a list of *āchāras* (regulations) to be observed with special reference to the local merchant community. There is also an endorsement at the end by *Sāmanta* Avanti from Darpapura drawing the attention of his own officials to this order. The endorsement bears the latter date. Ibid. Vol. XXX, pp. 163 ff.
60	Do. Findspot : **Timmāpuram**, Sarvasiddhi Taluk, Visakhapatnam District.	Eastern Chālukya	Vishṇuvarddhana I	..	Sanskrit, Telugu-Kannaḍa	Ibid., Vol. IX, pp. 317 ff.
61	Śrī Śaṅkarāchārya-maṭha, **Kumbhakōṇam**, Tanjāvur District.	Vijayanagara	Vēṅkaṭa V	Śaka 1632, Vikṛiti, Kārttika śu. 15, Monday, Rōhiṇī, Irregular.	Sanskrit and Telugu, Telugu.	Ibid., Vol. XVI, pp. 88 ff.

A. COPPER - PLATES, 1956-57—*contd.*

No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
62	Śrī Śaṅkarāchārya-maṭha, **Kumbhakōṇam**, Tanjavur District.	..	Vijayagaṇḍagōpāla	Khara, Karkaṭaka śu.10, Monday, Mitradaivata(Anūrādhā). Irregular.	Sanskrit, Grantha	Published in *Ep. Ind.*, Vol. XIII, pp. 194 ff.
63	Findspot: Pārijātavanēśvara temple, **Tirukkaḷar**, Tanjavur, District.	Chōḷa	Rājēndra I	Year 18	Tamil	Published in *S.I.I.* Vol. III, Pt. IV, pp. 465 ff.
64	Do.	Do.	Rājādhirāja I	Year 31	Do.	Ibid., pp. 469 ff.
65	Do.	Do.	Kulōttuṅga I	Year 28	Do.	Ibid., pp. 470 ff.
66	Do.	Do.	Rājarājadēva (II ?)	Year 18	Do.	Ibid., pp. 472 ff.
67	Do.	Do.	Kulōttuṅga III	Year 29	Do.	Ibid., pp. 473 ff.
68	**Findspot** : Śrī Vēṅkaṭāchalapati **temple, Krishṇāpuram**, Tirunelveli **District.**	Vijayanagara	Sadāśivarāya	Śaka 1489 (*nidhi-vāraṇa-vēda-indu*), Prabhava, Pausha Amāvāsyā, Makara-saṅkramaṇa, Monday=1567 A.D., December 29 (?)	Sanskrit (verse), Nandināgarī	Published in *Ep. Ind.*, Vol. IX, pp. 328 ff.
69	**Śrī-Raṅganātha temple, Śrīraṅgam,** Tiruchirappalli District.	Do.	Vīra-Harihararāya-uḍaiyra (III)	Śaka 1336, Jaya, Bhādrapada ba.1, Friday=1414 A.D., August 31.	Kannaḍa, Telugu	Ibid., Vol. XVI, pp. 222 ff.
70	**Śiva** temple, **Anbil**, Lalgudi Taluk, Tiruchirappalli District.	Chōḷa	Śundarachōḷa	Year 4	Sanskrit and Tamil, Grantha and Tamil	Ibid., Vol. XV, pp. 44 ff.
71	**Svaminatha Ayyar, Arivilimaṅgalam,** Nannilam Taluk, Tanjavur District. **Findspot : Ruined Vishṇu temple, Arivilimaṅgalam.**	Vijayanagara	Śrīraṅgadēvarāya.	Śaka 1499 (*ratna-graha-payōdhi-indu*), Dhātri, Āshāḍha (first) śu. 12, Monday, Anūrādhā. Irregular.	Sanskrit (verse), Nandināgarī	Ibid., Vol. XV, pp. 44ff.

	MYSORE					
72	**Sri S. V. Haldipur, B.A., LL.B., M.B.E.**, Guddehittal, **Haldipur, Honavar** Taluk, North Kanara **District.**	Pallava	Gōpāladēva	..	Sanskrit and Kannaḍa, Telugu-Kannaḍa (archaic)	Ibid., Vol. XXI, pp. 173 ff.
73	**Karnatak** Historical Research Society, Dharwar. Findspot : **Gōkāk,** Belgaum District.	Rāshṭrakūṭa	Dējja-Mahārāja	Āguptāyika year 845.	Sanskrit, Southern	Ibid., pp. 289 ff.
	ORISSA					
74	Findspot : **Korni,** Ganjam District.	Eastern Gaṅga	Anantavarman Chōḍagaṅga	Śaka 1034 (*vēda-guṇa-viyat-chandra*), Uttarāyaṇa-saṅkramaṇa (?)	Sanskrit, Telugu	Published in *J.A.H.R.S.*, Vol. I, pp. 106 ff.
75	Findspot : **Koroshaṇḍa,** Ganjam District.	Chiefs of Kaliṅga (?)	Viśākhavarman	Year 7, Hēma 7, Divasa 10.	Sanskrit, Southern	Published in *Ep. Ind.*, Vol. XXI, pp. 23 ff.
76	Findspot : **Talcher State.**	Tuṅga	Gayāḍatuṅgadēva	..	Sanskrit, Nāga	Published in *J.A.S.B.* (New Series), Vol. XII (1916), pp. 291 ff.
	RAJASTHAN					
77	**Ajmer.**—Rajputana Museum. Photographs from the Curator. Findspot : **Nānānā,** Bhagawānpurā. I Plate.	Chāhamānas of Nāḍōl	Āsārāja (?)	..	Sanskrit, Nāgarī	Incomplete. Records the excavation of a tank in the fortress of Māṇḍavya (Maṇḍōr) by the king. Also records that Āsārāja killed the Turushkas (Muhamadans) when Pṛithvipāla, his brother, was besieged by them. See *An. Rep. Rajputana Museum*, March 1937, p. 3, No. VII.
78	Do. Stray Plate Findspot: Do.	Do.	..	(1) V. S. 1171, Pausha ba.10. (2)V.S. 1173, Kārttika ba.3. (3)V.S. 1192, Kārttika ba. 5, Saturday. 1135 A.D. September 28. (4) V.S. 1205, Bhādra ba. 5 Friday. =1148 A.D. August 6	Do.	Records several grants (one being that of the village Bhiṇtalavāḍā) to Chandalēśvara and Tripurushadēva. Also records that *Mahārājādhirāja* Āsārāja, *Mahārājādhirāja* Ratnapāla and *Mahārājaputra* Sāhanapāla made some grants on different dates. It is also recorded that *Mahārāja* Ālhaṇadēva granted three *kuṭumbins*, called Kīkāu, Madanapāli and Mahaṇasiha Tripurushadēva. Ibid., No. VI. Published in *Ep. Ind.*, Vol. XXXIII, pp. 238. ff.

A. COPPER PLATES, 1956-57—*concld.*

No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
	RAJASTHAN					
79	**Ajmer.**—Rajputana Museum. Photographs from the Curator. Findspot: **Nānānā**, Bhagawānpurā	Chaulukya	Kumārapāla	(1) V. S. [12]19, Paushaba 3, Monday=1162 A.D., November 26. (2) V. S. 1220, Āshāḍha śu. 11, Thursday=1164 A.D., July 2.	Sanskrit, Nāgarī	Written in two different hands. The first part records that Ālhaṇa, a feudatory of the king, restored the village of Nāndānā to the temple of Tripurushadeva in Saṁvat [12]19. The second part written in bolder characters registers that Ālhaṇa gave Bhītalavāṭaka (Bhintalavāṭaka?) to the temple of Chandalēśvara and also four *drammas* per month to the temple of Gaurī built by his wife Śaṅkarādēvī inside the temple of Chandalēśvara. The writer of the first part is Khēlāditya. The second part also registers that *Mahārājādhirāja* Ālhaṇadēva granted some land in the village of Chāṁvōḍi to the temple of Tripurushadēva. The writer of this portion is Śrīdhara. Reported in the *An. Rep. Rajputana Museum*, p.4, No. IX. March, 37, No. 4 B of 1914-15.
80	Do. Findspot: **Mār**, Dungarpur State.	..	*Mahārājakula* Vīrasiṁhadēva of Vāgaḍa	V.S. 1343, Vaiśākha ba. 15, Sunday =1287 A.D., April 13, f. d. t. .30.	Do.	Published in *Ep Ind.*, Vol. XXII, pp. 192 ff. Bhandarkar's List, No. 613.
	UTTAR PRADESH					
81	Curator, Bharat Kala Bhavan, **Banaras.**	Pratīhāra	Harirāja	V.S. 1040, solar eclipse. Probably=984 A.D., July 30.	Do.	Registers a grant of two *hala* of land in Taudā (or Kataudā) *grāma* and ten house-sites in Tithāsēvaṇi *grāma* by the king while he was camping at Siyaḍōṇī. The grant was made on the occasion of a solar eclipse and the recipient of the grant was the Brāhmaṇa Dēda, son of Śānti and grandson of Dharma of the Bhāradvāja *gōtra*, the three *pravaras* and the Vājasanēya *sākhā*. Published in *Ep. Ind.* Vol. XXXI pp. 309 ff.
82	Allahabad Archaeological Society, **Allahabad**, presented by Sheikh Jamal Ahmad, Zamindar of Kara.	..	*Rāṇaka* Mahīpāla	..	Sanskirt. Bhaikshuki	*Idid*, Vol. XXII, pp. 37 ff.
83	Political Agent, Baghelkhand Agency. Findspot: **Nāgod** State, Madhya Pradesh.	Nṛipati Parivrājaka	*Mahārāja* Hasni	Gupta year [1]98, Mah-Āśvayuja....	Sanskrit, Gupta	*Idid.*, Vol .XXI, pp. 124 ff.

84	Findspot: **Goharwo, Manjhanpur** Tahsil, **Allahabad** District.	Kalachuri of Tripuri	Karṇa.	Year 7, Kārttika Śu 15, Thursday= 1047 A. D., November 5.	Sanskrit, Nāgarī	*Ibid.*, Vol. XI, pp. 139 ff.; *CII*, Vol. IV, pp. 252 ff.
	FOREIGN COUNTRIES					
	CEYLON					
85	**Ceylon.**—Impression and photographs of a copper-plate from the Archaeological Commissioner.	..	..	Śaka 1537, Jaya, Tai 26, Friday. Irregular.	Tamil	Seems to state that twelve Chettippiḷḷaimār of Madirai (Madura) brought the image of Chintadiraippiḷḷaiyār and installed it near (the image of) Kumāratti for which act they were granted some land in Maṭṭukkaḷappu Viramuṇai on a representation made to the king of Ceylon who further ordered a levy of half a *paṇam* per head per annum on all the women of Maṭṭukkaḷappu-nāḍu to be paid to the piḷḷaimār in addition to granting them the *siṁhamudrā*, *tirumukha* and *tirukkai*.
	ENGLAND					
86	British Museum, London. Findspot: **Ahadanakaram**, Andhra.	Eastern Chāḷukya	Sarvalōkāśraya Vishṇuvardhana	..	Sanskrit and Telugu, Telugu.	Published in *Ind. Ant.*, Vol. XIII, pp. 185 ff.
	FRANCE					
87	Bibliotheque Nationale, Paris. Findspot : **Bāhūr**, Pondicherry.	Pallava	Nṛipatuṅgavarman	Year 8	Sanskrit and Tamil, Grantha and Tamil.	Published in *Ep. Ind.*, Vol. XVIII, pp. 5 ff.; *S. I. I.*, Vol. II, pp. 513-17.
	PAKISTAN, WEST					
88	Rim of a copper cauldron. Findspot : **Shorkōt.**, Jhang District, West Punjab	..	..	[Gupta] year 83, Māgha śu. 5.	Sanskrit, Gupta (nail-headed)	Published in *Ep. Ind.*, Vol. XVI, pp. 15 ff.; *Journal of the Punjab Historical Society*, Vol. I, pp. 174 ff.

B. INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1956-57

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	ANDHRA					
	CHITTOOR DISTRICT					
	CHITTOOR TALUK					
1	**Rāmāpuram.**—Two inscribed fragments near the shrine of Vināyaka.	..	..	..	Tamil	Seems to refer to a gift of money for the supply of ghee (?). In late characters.
2	Do. Pillar in the Śiva temple.	..	..	..	Do.	Fragmentary. Mentions the names Maṇavāḷaṉ Dinaśōlai, Śonnappar, Virūpāksha etc. Do.
	EAST GODAVARI DISTRICT					
	KOTTAPETA TALUK					
3	**Ryāli**—Umākamaṇḍalēśvarasvāmin temple, right jamb of the main shrine.	Eastern Chālukya (?)	Rājarāja	Śaka 10[..], regnal year[.], Uttarāyaṇa-saṅkrānti,	Telugu	Damaged. Records a gift of lamp.
4	Do. Pillar in the *maṇḍapa*,	..	..	Saka 1223, Vishuva-[saṅkrānti.	Do.	Badly damaged. Refers to some construction in the temple of Mūlasthānadēva.
5	Do. A second pillar in the same place.	..	..	..	Do.	Records the obeisance of [Perumuchchu] Timmarāju to god Paramēśvara.
6	Do. A third pillar in the same place.	..	..	Ānanda, Kārttika śu. 10.	Do.	Damaged. Seems to refer to some gift to the shrine of the goddess. In late characters.
7	Do. Lintel of the entrance into the Kumārasvāmin shrine.	..	..	Śaka 1[2]55, Virōdhikrit, Chaitra ba. 7, Wednesday. Irregular.	Do.	Records that Yarramśeṭṭi, son of Pāriśeṭṭi of Pasalapūṁḍi had the shrine of Kumārasvāmin repaired and white-washed. In late characters.

	WEST GODAVARI DISTRICT					
	NARASAPUR TALUK					
8	**Narasāpur.**— Madanagōpālasvāmin temple. Pillar set up outside the temple.	Eastern Chālukya (?)	Sarvalōkāśraya Vishṇuvardhana-mahārāja *alias* Vīrabhadrēśvara-dēvachakravartin.	Year 15, Uttarāyaṇa-saṅkrānti.	Do.	Registers a gift of the perpetual lamp to the temple of Mārkaṇḍīśvara and 55 buffaloes for the supply of ghee for burning the lamp by Pōtā-sāni, daughter of Māvena. The buffaloes were entrusted into the hands of Kētanabōya, son of Tātana-pāga stipulating that he should supply one *sāniyamāna* or *sāniyamānika* of ghee daily to the temple.
9	Do. Same pillar.	Do.	Sarvalōkāśraya Vishṇuvardhana-mahārāja.	Year[2]4, Chaitra śu. 13, Thursday, Vishuva-saṅkrānti. Probably=1159 A.D., April 2. The saṅkrānti occurred on March 24.	Do.	Records a gift of 50 buffaloes for the supply of one *māna*, (or *mānika*) of ghee daily for burning a perpetual lamp in the temple of Mārkaṇḍēśvara by Sūri-seṭṭi, son of Nāgi-seṭṭi of Jananāthapura. The buffaloes were entrusted into the hands of Rēya-bōya, son of Yeṟiya-bōya. Records in addition a gift of 1 *puṭṭi* of land, probably by the same donor. See No. 11 below.
10	Do. Same pillar.	..	..	Śaka 1220, Pushya ba. 7, Thursday, Uttarāyaṇa-saṅkrānti=1298 A.D., December 25, f.d.t. ·57.	Do.	Registers a gift of 50 buffaloes for a perpetual lamp in the temple of Mārkaṇḍēśvara at Rājamahēndrapura by Pōta-sāni, the wife of Lakki-nēḍu for her own merit. The buffaloes were entrusted into the hands of Prōle-bōya, son of Mayila-bōya.
11	Do. Another pillar in the same place.	Eastern Chālukya	Sarvalōkāśraya Vishṇuvardhana-mahārāja.	Śaka 1092, Year 35, Chaitra, Vishuva-saṅkrānti.	Do.	Records a gift of 25 buffaloes for half a perpetual lamp in the temple of Mārkaṇḍīśvara-mahādēva by Komari-raḍḍi for the merit of his father Dōrama-raḍḍi. The buffaloes were entrusted into the hands of Eṟiya-bōya, son of Aṅga Kāpana, stipulating the quantity of ghee to be supplied for the lamp at an *aḍḍa* every day by the *sāniya-māna*. See No. 9 above.
12	Do. A sculptured panel on another pillar.	..	..	..	Do.	States that the *liṅga* was installed by Pāśupata-ayyaṁgāru. The panel depicts a seated person in front of a *liṅga*. In characters of the 11th century.
13	Do. Another panel on a second pillar.	..	..	..	Do.	States that the *liṅga* was installed by Śiṅgana. The panel depicts a seated person by the side of a *liṅga*. Do.
14	**Rustumbāda** (hamlet of Narasapur).—Jagannāthasvāmin temple. Fragment of a slab paved into the floor of the *maṇḍapa*.	..	..	..	Oriyā	Mentions *dakshiṇā* in line 4. In late characters.

B. INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1956-57—*contd.*

No	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	GUNTUR DISTRICT GUNTUR TALUK					
15	**Guṇṭūr.**—Photograph and impression from Sri P. Seshadri Sastri, Guntur. Findspot: unknown.	..	..	..	Prākrit, Brāhmī	Mentions Thēra Buddhi who had attained *parinirvṛitti.* Also refers to Chaṁdā(Chandrā), Siddhathi (Siddhārthi) and another as the daughters of a person (name lost). In characters of about the 2nd century A.D.
16	**Uṇḍavalli.**—Bhīmēśvara temple. Pillar in the verandah.	Eastern Chālukya	Sarvalōkāśraya Vishṇuvardhana-mahārāja.	Year 10, Śaka 1055, solar eclipse	Telugu	Records the installation of Bhīmēśvara at Uṇḍavelli by Kaṇḍravāḍi Bhīmarāja and registers a gift of one *puṭṭi* of land by him for worship and offerings in the temple. Also records the construction of the shrine for Gaṇapati in the Śiva temple by Paṇḍi-raḍḍi, son of Kūchema-raḍḍi of Uṇḍavelli.
17	Do. Mutilated base of an octagonal pillar found in the village.	[Velanāṇḍu]	Tribhuvanachakravartin Kulōttuṅga-chōḷa.	Śaka 1[*] 77, Uttarāyaṇa-saṅkrānti.	Telugu and Sanskrit (verse), Telugu	Fragmentary and damaged. Seems to refer to Āchārya Śrīvallabha of Uṇḍavelli, who is described as *Tribhuvanaguru* and as a recipient of some gift (details lost).
18	**Vaikuṇṭhapuram.**— Veṅkaṭēśvara temple on the hill. Rock face on the west.	..	..	Saka 1196, Bhāva, Jyēshṭha ba. 5, Saturday (?)=1274 A.D., May 26, f.d.t. ·59	Do.	Damaged. Seems to record a gift of 1 *puṭṭi* of land to god Bhairava of [Vaikuṇ]ṭhāvuram. Mentions Ānandanātha, probably as the executor of the grant.
19	Do. Another face of the same rock.	..	..		Do.	Do. Mentions the name Perumāḷḷaneṇḍu. In characters of the 13th century.
	NARASARAOPET TALUK					
20	**Peṭlūrupālem.**— Slab lying in a field about 2 miles from the main road on the way to Kōṭappakoṇḍa	..	..	Śaka 1075, Śrīmukha, Uttarāyaṇa-saṅkrānti	Do.	Do. Seems to record the construction of a tank and an endowment for the *havi*, *bali* and *archana* of god Trikōṭīśvaradēva by Buddana, son of Dāmōdara and Dāramāṁta.
	ONGOLE TALUK					
21	**Ongole.**—Kāśīviśvanātha temple. Slab set up in the compound of the temple.	..	Rudrayanāyaka	Śaka 1212, Uttarāyaṇa-saṅkrānti.	Do.	Do. Registers a gift of land to god Chōḍa-Gōpīnātha of Oṅgōlu by the chief for the merit of his parents. Sāraṅga is mentioned as the *sthānika* and Brammireḍdi and others as signatories. Published in *Inscriptions in the Nellore District*, p. 1082.

22	**Uppuguṇḍūru.**—Śiva temple. Stone set up in front of the temple.	..	..	..	.	Partly built in. Records the construction of the big tank in the village by Ayitama-seṭṭi, the *Prabhu-mukhya* of Nellūru situated in Pāka-nāḍu 21,000 and the son of *Miṇḍaguddali* Chaṁdi-seṭṭi. Ibid., p. 1130.
23	Do. Another stone in the same place.	..	.	[Śaka] 11[7]0, Kīlaka, Adhika-Jyēshṭha.	Do.	Fragmentary. Seems to mention Gaurīśvaradēva. The other details are lost.
	PALNAD TALUK					
24	**Bellamkoṇḍavāripālem** (hamlet of Nāgulavaram). Slab on the roadside about 6 miles from Nāgārjunikoṇḍa.	Vijayanagara	..	Śaka 1438, Dhātri, Āshāḍha śu. 11, Wednesday = 1516 A.D., June 10. The week-day was Tuesday.	Do.	Registers a grant of the villages Guṇḍāla and Malyaguṇḍla situated in Nāgārjunakoṇḍa-sīma to god Guṇḍāla-Tirumaladēva by Śaṅkaraṇāyini-Basava-nāyinigāru, for the merit of his uncle Tipi-nēḍu, aunt Chennama, father Nāgi-nēḍu, mother Annama, and his younger brothers Bhīmayya and Māḍayya. States that Nāgārjunakoṇḍa-sīma was held by the donor as *nāyaṅkara* obtained from Sāḷuva Timmarasayya.
25	**Koppunūru.**—Pillar on the roadside about 7 miles from Māchcrla.	..	*Mahāmaṇḍalēśvara*	Śaka 1056, Ānanda, Pushya, Solar eclipse = 1135 A.D., January 16.	Do.	Gives a string of the *birudas* of the chief (name lost) among which occurs *Māhishmatīpuravar-ādhīsvāra* and seems to refer to the installation of a *stambha* by him. Same as No. 216 of *A. R. Ep.*, 1927.
26	**Nāgārjunikoṇḍa.**—Pillar from Site No. 13 (Neg. No. 273/55), preserved at the local museum.	Ikshvāku	Ruḍapurusadata.	Year 11, Varshāpakaha 1, divasa 8.	Prākrit, Brāhmī	Seems to state that this is the *chhāyā-stambha* of Siri-Vaṁmabhaṭā, daughter of a Mahākshatrapa and mother of Siri-Ruḍapurisadata. In characters of about the third century A.D. Published in *Ep. Ind.* Vol. XXXIV, pp. 20 ff.
27	Sculptured pillar in Site No. NK (V)/55 with two figures riding on elephant.	..		..	Do.	Refers to the *chhāyā-stambha* of Siri Chaṁtapula of the Kuḷahaka family, who bears the epithets *amitajānasadapadamana*, *olabaka-hathigāhaka* and *mahāsenāpati*. In characters of the Vol. XXXV, Ibid., p. 14.
28	Sculptured lintel lying in trenches C 4 and D 4 in Division 180 of Sector No. 2 (?)	Ikshvāku	Ehuvula Chaṁtamūla	Year 24, Varshā-pakha 4, divasa 5.	Sanskrit, Brāhmī	Records the installation of a stone image (*sailamayī pratimā*) of Bhagavān Buddha by *śrēshṭhin* Kumāranandin of Syandakaparvvata, son of Īśvaradatta, for the good and happiness of himself, his family and all living beings. Ibid. pp. 11—13.
29	Broken pillar in Division 109 of Sector No. 3	..	..	dina 10....,	Prākrit, Brāhmī	Fragmentary and damaged. Seems to refer to the pillar; details lost. In characters of about the second century A.D.
30	Another broken pillar in the same place.	..	..	..	Do.	Do. Seems to refer to a *chhāyā-stambha*. Do.
31	A third broken pillar in the same place.	..	..	..	Do.	Published in *Ep. Ind.*, Vol. XXXV, pp. 15—16.

B. INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1956-57—*contd.*

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	ANDHRA—*contd.* GUNTUR DISTRICT—*concld.* PALNAD TALUK—*concld.* **Nāgārjunikoṇḍa**—*concld.*					
32	A fourth broken pillar in Division 109 of sector No. 3.	..	..	..	Prākrit, Brāhmī	Damaged, Published in *Ep. Ind.*, Vol. XXXV, p. 15, pl. II.
33	A fifth broken pillar in the same place.	..	..	..	Do.	Ibid., p. 16, pl. IV.
34	A sixth broken pillar in the same place.	..	..	..	Do.	Ibid., p. 15, pl. I.
35	Stone *Buddha-pāda* discovered from Site No. NK V(VI)/1955, now in the Antiquities Section.	..	..	..	Do.	Records the installation of the *Buddha-pāda* at the *Dharani-vihāra* of the learned *āchāryas* who caused delight to Kāśmīra, Gāndhāra, the Yavana country, Vanavāsī and Tāmbraparṇi-dvīpa and were residing at the Mahāvihāra, for the good and happiness of all living beings. In characters of about the second century A.D. Ibid., Vol., XXXIII, pp. 247 ff.
	SATTENAPALLE TALUK					
36	**Amarāvatī.**—Archaeological Museum. Octagonal pillar.	..	..	..	Do.	Reads : *Avāsanino.* In characters of about the 2nd century B.C.
37	Do.—Another pillar in the same place.	..	..	..	Do.	Seems to refer to the gift of the pillar. Do.
38	Do.—A third pillar in the same place.	..	..	..	Do.	Reads : *Achinaka putena Utarasa Galatasa cha thabho.* Do.
39	Do.—Pedestal of a sculpture.	..	..	..	Do.	Damaged. Seems to refer to a *vāṇiya*(merchant). In characters of about the 2nd century A.D.
40	Do.—Fragment of a slab.	..	..	..	Do.	Fragmentary. Do.
	HYDERABAD					
40A	**Hyderabad.**—Slab in the Museum. Findspot : **Bidar.**	Bahmāni	Alā-ud-dīn II	Śaka 1366, Raktākshi, Āśvina śu. 10, Monday = 1444 A.D., September 21	Sanskrit, Nāgarī (?) and Persian.	Contains a poetic description of the dynasty and refers to king Dēvarāya evidently of Vijayanagara. Records the construction of a step-well surrounded by a garden. For the Persian portion, see app. D. No. 7.

	KRISHNA DISTRICT DIVI TALUK					
41	**Ghaṇṭasāla.**—Slab in the village. Impression from Dr. R. Subrahmanyam **Nāgārjunikoṇḍa.**	..	..	..	Do.	Reads 1 *Uvāsikāya ēhanā* 2 *mātūyā Sivaliya* 3 *dānam.* In characters of about the 1st century A.D.
	KURNOOL DISTRICT ADONI TALUK					
42	**Karakaṇṭhapuram** (hamlet of Pedda-Tumbaḷam)-Top of a sculpture of a hero near a well close to the ruins of a temple.	..	*Mahāmaṇḍalē vare* Malli ... *Trailōkymalla*	..	Kannaḍa	Fragmentary. Refers to the death of a person in a fight. In characters of about the 11th century.
43	Do.—Base of another sculpture in the same place.	..	..	..	Do.	Do. Refers to the death of Rudradēva in fighting with his enemies. Mentions Kurugōḍu and Koṭegēri. In characters of about the 13th century.
44	**Pedda-Tumbaḷam.**—Base of a Jaina image found in the village.	..	..	Raudri, Bhādrapada śu. 11, Friday.	Do.	Records that the image of Gommaṭa Pārśva-Jina was caused to be made by the *Mahāpurusha* Bochikabbe, the wife of Cheñchi-śeṭṭi, a disciple of Chandrakīrtti-bhaṭṭāraka of the Mūla-saṁgha, Dēsi-gaṇa, Postaka-gachchha and Koṇḍakund-ānvaya. In characters of about the 12th century.
45	Do.—Rock on the cart-track close to the Vīrabhadra temple.	Kalachurya	[Sō]vidēva	..	Do.	Badly damaged. Except for the name of the king, the other details are lost.
46	Do.—Slab in the Ōnkārayya temple to the west of the village.	Chālukya of Kalyāṇa.	Bhūlōkamalla.	Year 12, Piṅgaḷa, Bhādrapada (wrong for Kārttika) amāvāsyā, Solar eclipse-1137 A.D., November 15.	Do.	Registers a gift of the village Bādambeyyaṁgēri in Tumbaḷu-30 as *sarvanamasya* to god Narasiṁhadēva (?) of Tumbaḷabīḍu Sindavāḍi-paṭṭaṇa by *Mahāpradhāna Sēnādhipati Kaḍita-verggaḍe, Kannaḍa-sandhivigrahi, Hiriyadaṇḍanāyaka* Kāḍimayya for expenses towards the repairs and upkeep of the temple, worship and offerings, perpetual lamps, feeding of the *parichāra-Brāhmaṇas* etc., in the temple. The gift was entrusted into the hands of Īśvaraprakāśa-Bhaṭṭāraka. A third portion of the gift-village was made over to the *heggaḍes* of the temple headed by Kṛishṇa-bhaṭṭa.

B. INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1956-57—*contd.*

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	ANDHRA—*contd.*					
	KURNOOL DISTRICT—*concld.*					
	CUMBUM TALUK					
47	**Giddalūru**—Pātāḷa-Nāgēśvara temple. Pillar No. 1.	..	*Mahāmaṇḍalēśvara* Kāki Appaya-dēva-mahārāja.	Pārthiva, Pushya śu. 3, Sunday=1525 A.D., December 17.	Telugu	Fragmentary. Registers a gift of a *tūmu* of wet land and a *tūmu* of dry land by Timmi-śeṭṭi, son of Vuppara Pegaḍi-śeṭṭi to Tipana, son of Chinta Chenna-bōya for his having constructed the wall round the temple of Kēśava-Perumāḷ.
48	Do. Pillar No. 8 . . .	..	..	Virōdhin, Āshāḍha śu........	Do.	Enjoins the temple-servants not to touch the god without taking a bath and the worshipper, not to leave their foot-wear in the temple in front of god Kēśa-varāya lest they go to hell. In late characters.
49	Do. Nandi Pillar . . .	Vijayanagara	..	Śaka 1343, Vijaya, Mārgaśira su. 11, Sunday. Irregular.	Do.	Damaged. Refers to some gift for the merit of the king (name lost). The other details are lost.
50	Do. Pillar in the *Mukhamaṇḍapa* .	..	..	Śaka...., Plava, Āśvija śu. 10.	Do.	Registers a gift of land by the Reḍḍis and Karaṇams of Griddalūru to Kāśi Honnūrappa of Guḍipāḍu for his having built the temple and installed the image therein. The space for the Śaka year is left blank. In characters of the 15th century.
51	Do. A second pillar in the same place.	..	..	..	Do.	Records the obeisance of Mūla Rāghava-bhaṭlu, son of Yaru-bhaṭlu and grandson of Jagu-bhaṭlu to god Pātāḷa-Nāgēśvara. In late characters.
52	**Gōpanipalle** (hamlet of Komaravōlu). —Gōpinātha temple. Pillar built into the wall.	..	..	Śaka 1449, Sarvajit, Mārgaśira śu. 15, Saturday=1527 A.D., December 7.	Do.	Damaged. Records a gift of land to God Gōpināthaperumāḷ, by Pōti-nēḍu, son of Timmā-nāyuḍu, and grandson of Chōḍa Pōti-nāyuḍu for the *daśami* festival.
53	**Satvel.**—Pillar I in the *maṇḍapa* of the Śiva temple.	..	..	..	Do.	Reads : *Śrī Vaigoṇtan agniaki Śrī-Boolarōviti Parbata rishiyu.* In characters of the 8th century A. D.
54	Same pillar	Chālukya(?)	Vijayāditya-Dugarāju	..	Do.	Seems to refer to the stone as *Santanāntara vyali aḷampu śila.* Do.

55	Pillar II in the same place	..	..	..	Do.	Reads: *Chentarritaddari* ***Śrī-Kaladarapanta.*** Do.
56	Same pillar	..	..	..	Do.	Reads *Śrī-Utpāttipidugu*. In characters of the 7th Century A.D.
57	Pillar III in the same *mandapa*.	..	..	..	Do.	Damaged. Purport not clear. Seems to be a palimpsest. In characters of the 8th century A.D.
58	Same pillar	..	..	..	Do.	Reads : *Śrī-Pa[vva] bhāsuran*; ***Śrī-buddhijuddhana si[ba]ra[n]***. Do.
59	Same pillar	..	..	..	Do.	Reads : *Śrī-[ko]mārakattara.* In characters of the 10th century A.D.
	NANDYAL TALUK					
60	**Karimaddula.**—Slab paved into the fiooy around the *darga* (mosque).	Vijayanagara	Sadāśivadēvamahārāya	Śaka 1498 (wrong for 1488), Kshaya, Āshāḍha śu. 12	Do.	Registers a gift of land as *sarvamānya* to goddess Akkaladēvī of Karimaddula by *Mahāmaṇḍalēśvara* Timmayadēva-mahārāja of Ātrēya-gōtra, on the occasion of *utthāna-dvādaśī*. The gift-land lay in Karimaddula in Pōtlapāḍu in Pedakanti-sīma which was given to the donor as *nāyaṅkara* by the king.
61	**Do.**—Another slab in the same place.	Do.	Do.	..	Do.	Damaged. Seems to record a gift of land for a garden to the goddess Akkaladēvī. The details of the donor and the grant are similar to No. 60 above.
	NELLORE DISTRICT					
	DARSI TALUK					
62	**Darsi.**—Slab lying near the image of Āñjanēya	Kākatīya	Pratāparudra	Śaka 1235, Pramādīcha (Pramādin), Kārttika śu. 15	Do.	Registers a gift of land for a flower-garden for god Mahādēva of Tripurāntakam by Mallaṇa-Dēvaṇa on the orders of Pōtaya-sāhiṇi for the longevity, health and increase of wealth of his lord, the king. Published in *Inscriptions of the Nellore District*, p. 296, Darsi 12.
63	Stone set up in front of the Śiva temple	Do.	Do.	Rudhirōdgārin, Vishu-saṅkrānti	Do.	Registers gifts of land altogether 10 *puṭṭi* in area in three villages by Nāgadēvarāja as *bhōgavritti* to god Svayambhudēva of Dariśi for the merit of the king as well as of Jayidēva, the donor's father. Ibid., p. 294, Darsi 10.
64	Pillar set up on the bund of Ahchanna tank	Nāgavaṁśa	Annadēva-mahārāja	Śaka 13[5]7, Rākshasa, Māgha śu. 15, Thursday= 1436 A.D., February 2.	Do.	Records the construction of a tank by the chief in the name of his mother Āryamādēvī and the grant of an *agrahāra* and other benefactions for the merit of his ancestors, his son and others. Ibid., p. 297, Darsī 13.
65	Do. Same pillar	Do.	Do.	..	Do.	In continuation of the above. Records the construction of the temple of Gōpīnātha in the name of Annadevarāju and a tank in the name of his mother Lakshmadēvī by Pōtarāju Mantrirāju. Ibid., p. 302.

B. INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1956-57—*contd.*

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	ANDHRA—*concld.* NELLORE DISTRICT—*concld.* DARSI TALUK—*concld.*					
66	**Donakoṇḍa.**—Gaṅgamma temple. Slab set up in the temple.	Vijayanagara	Dēvarāyamahārāya (I)	Śaka 13[28], Vyaya, Kārttika ba. 5, Sunday = 1406 A.D., October 31.	Telugu	Records that the temple for Maṅkāḷamma, shrines for heroes and the compound-wall were built by Ōjaka expending 195 *dhaṅkas* of her money for the merit of her sons when Kaṁpadēvani-Chāmapoḍeya was ruling over the village. Ibid., p, 310.
67	Same slab.	..	..	...., Nala, Nija-Āśvija śu. 15.	Do.	Damaged. States that Pōtaya, son of Veṅgaḷa, the priest, donated the *jeṁḍālu* (flags) to the temple. In late characters. Ibid., p. 310.
68	A second slab in the same temple.	Vijayanagara	Dēvarāyamahārāya (II)	Śaka 1349, Plavaṅga, Māgha śu. 15, Thursday. Irregular.	Do.	Records the renewal of some cash grant (details lost) made to the goddess Nūkalāparamēśvari of Donakoṇḍa on a former date, by Rāmayadēva-mahārāja, son of Aṁtyambaragaṇḍa Gumuṇḍūri Kāmayadēva-mahārāja. Donakoṇḍa is stated to be situated in Pina-Eṛuva, the *nāyaṅkara* territory of the donor. Ibid., p. 319.
69	A third slab in the same place.	Do.	..	Śaka 135[4], Paridhāvin, Kārttika śu. 11, Monday= 1432 A.D., November 3, f.d.t., >46.	Do.	Damaged. Seems to record the gift of certain incomes from the festivals (details lost), made to the goddess by ....rāmayya......Ibid., p.
70	A fourth slab in the same place .	Do.	Kṛishṇarāyamahārāya	Śaka 1447, Pārthiva, Pushya śu. 15, Friday, lunar eclipse= 1525 A.D., December 29.	Do.	Registers the grant of Donakoṇḍa by the king to the goddess Gaṅgāparamēśvari of the village on the representation of the *dvārapālakas* Timmapa-nāyuḍu, Ādepa-nāyuḍu, *Bokkisam* Baira-nēḍu, *Avasaram* Vasavi-nēḍu and others. Ibid., p. 315.
71	Fragment of a slab in the same place.	..	..	..	Do. (Archaic)	Seems to refer to an installation (details lost). In characters of about the 8th century. Probably same as Darsi No. 16. Cf. Ibid., p. 308.
72	Slab built into the shrine on the north side of the temple.	..	..	Nala, Chaitra,.... .	Telugu	Damaged and worn out. Mentions Pragaḍāla Ko...... In late characters.

	VENKATAGIRI DIVISION					
73	**Mōpūru.**—Nāgalingēśvarasvāmin temple. Stone set up near the temple.	Chōla	Rājarāja (III)	Year 12	Tamil	Registers gifts of perpetual and *sandhi* lamps to god Sri-Kailāśamudaiya-nāyanār by several reḍḍis. Cf. *Inscriptions of the Nellore District*, pp. 1414—15.
74	Pillar in the same temple	..	..	[Raktākshi, Mārgaśira ba. [10]	Telugu	Fragmentary. Seems to record a gift of land made to Padmanābhayya. The donor's name and other details are lost. In late characters.
	VISAKHAPATNAM DISTRICT					
	VISAKHAPTANAM TALUK					
75	**Chiṭṭivalasa.**—Stone kept in the Travellers' Bungalow	Eastern Ganga	Anantavarmadēva	Year 5, Mēsha-saṅkrānti, Tuesday.	Do.	Records the allotment of a specified share of the income from a certain levy towards maintenance of perpetual lamps in the temple of god Gokarṇēśvara-mahādeva of Māḍamūla-Guḍivāḍa in Barika *alias* Uttamagaṅga-dēśi-uyyakoṇḍa-paṭraṇa.
76	Same stone, another face	Do.	Do.	Year 11, Uttarāyaṇa-saṅkrānti.	Do.	Records a gift of two *puṭṭi* of cultivable land and 10 *tumu* of dry land to god Gōkarṇa-Rājanārāyanē-śvara-mahādēva of Guḍivāḍā probably by Jeddapā-nāyaka, (son of) Chāmi-nāyaka, the holder of a *vritti* (*vṛittikādu*) of the temple
77	A second stone in the same place.	Do.	Do.	Year 21, Uttarāyaṇa Saṅkrānti	Do.	Records the gift of the *bhukti* of his village to god Gōkarṇēśvaradēva of Guḍivāḍa by Jeddama-nāyaka for food-offerings to the diety.
	BIHAR					
	Gaya District					
78	**Nālandā.**—Impressions from the Curator, Nalanda Museum. Findspot : **Bāngangā.**	..	..	..	Shell characters	Seem to be pilgrims' records.
79	**Rājgir.**—Slab in the Jain temple on the Vipula Hill. Impressions received from the Curator, Nalanda Museum.	Tughlak	Fīrūz Shāh.	V.S. 1412, Ashāḍha ba. 6.	Sanskrit, Nāgarī	Records the construction of the temple of Parśvanatha on the hill. Gives a long list of the Śvētambara pontiffs of the Kharatara-gachchha beginning with Udyōtana-sūri and ending with Jina-Chandra-sūri. Mentions Mallika Baya as the ruler of Bihar under the king. Published in *JBORS*, Vol. V, pp. 331 ff.
	BOMBAY					
	Aurangabad District					
80	**Ajantā**.—Wall of the newly discovered cave. Impressions from the superintendent, South-Western circle, Aurangabad.	..	..	..	Shell characters	Seems to contain a personal name.

B. INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1956-57—*contd.*

No.	Place	Dynasty	King	Date	Language and alphabet	Remarks
	BOMBAY—*contd.*					
	AURANGABAD DISTRICT—*concld.*					
81	**Aurangābād**—Terracotta seal from the Superintendent, Department of Archaeology, South-Western Circle. Findspot: **Khapra Khodiya caves. Junāgadh.**	..	..	..	Sanskrit, Northern	Reads: *Phakkayaśa[sya]*. In characters of about the 6th century A. D.
	BHIR DISTRICT					
	MOMINABAD TALUK					
82	**Purli Vaijnāth**—Slab built into the Vaidyanāth temple.	..	..	Śaka 1706, Krōdhin, Vaiśākha śu. 5, Friday=1784 A.D., April 23, f. d. t. ·77.	Sanskrit, Nāgari	Records the construction of the temple of Vaidyanātha at Kānti (Purli) by Ahalyā-Hōlkar, wife of Khaṇḍērāya, and daughter-in-law of Mallāri.
	BOMBAY DISTRICT					
83	**Bombay.**—Prince of wales Museum. Fragment of a slab from **Sopārā.**	Maurya	Aśōka	..	Prākrit, Brāhmi	Contains a version of nearly half of Rock Edict IX. Published in *Ep. Ind.*, Vol. XXXII, pp. 29-30.
84	Do. Another fragment from the same place.	Do.	Do.	..	Do.	Contains a small portion of Rock Edict VIII. Cf. *CII.*, Vol. I, p. 118.
85	Slab in the Museum .	..	..	Śaka 1942, Pramōda	Local dialect, Nāgarī, Persian, Nasta 'liq.	Badly damaged. For the Persian portion, see App. D. No. 23.
86	A second slab in the same place .	..	..	Śaka 1499, Iśvara, Jyēshtha śu. 10.	Local dialect, Nāigarī, Persian, Naskh.	Refers to the signature (*hastākshara*) of Ajam Haibathakhān Thāṇēdār. For the Persian portion, *see ibid.*, No. 24.
87	A third slab in the same place .	..	..	..	Local dialect, Nāgarī; Persian, Nasta 'liq.	Refers to the rule of *Rājā* Manōharadās, son of *Mahārāja* Māndhāta Gauḍ. For the Persian portion, *see ibid.*, No. 26.
88	A fourth slab in the same place .	..	..	A.H. 789, Safar 15, Saturday. Probably =1484 A.D., March, 13.	Local dialect, Nāgarī; Arabic, Naskh.	Seems to mention Gaprō (Gafūr) Nākhuā, son of Ahmad Nākhuā. For the Arabic portion, *see ibid.*, No. 32.

89	Indian Historical Research Institute, St. Xavier's College, Sculptured hero-stone in the institute. Findspot : **Rāya**, Salsette, Goa.	[Kadamba]	[Jayakśi]	Śaka 993, Virōdhikṛit, Jyēshtha ba. 14, Monday, Saṅkramaṇa. = 1071 A.D. May, 30.	Kannaḍa	Damaged. Records the death of a hero. Published in *Kadambakula*, p. 401, No. 3.
90	Another hero-stone in the same place. Findspot : **Kaplibhāvi**, Hangal.	Do.	Kāmadōvassa	Chālukya Sōmēśvara year 2, Śōbhakṛit, Vaiśākha ba. 5, Monday. Irregular.	Do.	Records a fight of Soyya, son of *Mahāpradhāna* Ammanayya-daṇḍanāyaka at Nandanabaḷḷi and the death in it, of *Paḍevala* Sāta. Ibid., pp. 447ff, No. 13.
91	A third hero-stone in the same place.	..	..	..	Do.	Damaged. Seems to record the death of a person (name not clear). Ibid., pp. 467ff. No. 22.
92	Slab in the same place	..	..	1662 A.D., April 8.	Latin and Chinese	An epitaph.
93	Do. Director of the Marathi Research Centre. Photograph through Mr. P. K. Gode.	..	..	..	Prākrit, Nāgarī	Fragmentary. Seems to give a description of the exploits of a king (?). Reads *vivakkhakulakkhaya* in line 3. In characters of about the 11th century.
	JUNAGARH DISTRICT					
93-A	**Junagarh.**—Slab in the Museum. Findspot : Mota Darwaza, Prabhas-Patan.	..	..	[V.S.] 1., Kārttika śu.	Nāgarī	Damaged and worn out. Purport not clear.
	MEHSANA DISTRICT					
94	**Mehsana.**—Slab on the left side of the gateway called Visnagari darwāza.	Mughal	[Jahāngir-Salim]	..	Local dialect, Nāgarī	Damaged. Mentions Nawāb Nahar Khān, Abdul Karīm, a Jāgīrdār and a Kotwāl.
95	Another slab below the above	..	..	V.S. 1679, Phālguna śu. 7.	Do.	Do. Seems to be a part of the above. Mentions Visalanagara and a few personal names.
96	Stone embedded in a niche down the steps of a well called Wai-baudi.	Mughal	Aurangazib	V. S. 173 [1], Śaka [1596], Mārgaśira śu. 10, Thursday. Probably = 1674 A. D., November 26.	Sanskrit, Nāgarī	Records the construction of the step-well by Gōkuldās of the Śrīmāla community. Mentions several local officers including Nawāb Muhammad Alī Khān, governor of Ahammadāvāda.
97	Another slab in a niche at the entrance into the same well.	Do.	Do.	Do.	Do.	Damaged. A copy of the above.
	OSMANABAD DISTRICT					
98	**Tuljāpur.**—Slab set up near the gateway inside the village.		..	Śaka 1670 (?)	Marāṭhī, Nāgarī	Damaged and worn out. Purport not clear.
99	Second slab set up in the same place.	..	..	Fasli 1195	Do.	Do. Commences with the date in the first line.

B. INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1956-57—*contd.*

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	BOMBAY—*concld.*					
	OSMANABAD DISTRICT—*concld.*					
	Tuljāpur—*concld.*					
100	Slab built into Ahalyābāyi Hōlkar well.	..	..	(Fasli) 119[1], Śaka 1707, Viśvāvasu, Māgha 10, Sunday, Mūla, Śivayōga = Irregular.	Marāthī (verse), Nāgari.	Records the completion of the construction of the well Mentions Ahalyābāyi Hōlkar.
101	Second slab in the same place	..	..	..	Sanskrit (verse) Nāgari	Records the construction of the well by Ahalyābāyi Hōlkar, wife of the Khaṇḍērāya and daughter-in-law of Malhār Rao.
102	Slab built into the wall of Kalyāṇa-Chāvaḍi.	..	..	Śaka 1709	Marāthi, Nāgarī	States that the building (*satra*) was constructed by Kaly n Rāo Bahādur.
	WEST KHANDESH DISTRICT					
103	**Prakāsh.**—Slab built into the wall of the Gaṇpati temple.	..	..	Śaka 1702, (*nētra-vyoma-muni-indu*) Śārvari, Śrāvaṇa ba. 8, Wednesday = 1780 A.D., August 23.	Sanskrit, Nāgarī	Records the construction of the temple of Gaṇānayaka by Śambhugiri, disciple of Tāpīgiri.
104	Slab built above the entrance into the shrine of Sangameśvara.	..	..	Vikrama 1802 (*dvau=khaṁ-nāga-haya*), Śaka 1667 (*muni-rasa-shad-ilā*), Chaitra śu. 1, Saturday = 1745 A.D., March, 23.	Do.	Recods the construction of the temple of saṅgamēśa by Raghuji of the Kadama family, who hailed from a place on the bank of the river Bhīmā.
105	Another slab in the same place.	..	..	Śaka 1667, Krōdhana, Chaitra śu. Pratipad, Saturday = 1745 A.D., March 23.	Do.	Records the construction of the temple of Sangamēśa by Kamalōji, son of Kadama.

106	Slab built into the *maṇḍapa* of Kēdārēśvara temple	..		......Nabhas, śu. Sūryatithi, Saturday.	Do.	Records the construction of a temple by Santāji Kadama, son of Kakkōji Kadama.
107	Slab built into the wall of the upper *maṇḍapa* of the same temple.	..	..	Śaka 1664, Dundubhi, Māgha [ba].10, Tuesday =1743 A.D., February 8.	Do.	Records the construction of a temple and the installation of a Śiva-liṅga therein for his spiritual welfare, by the son of Kaṁṭhasiṁha Sāvaye.
	DELHI					
108	**New Delhi.**—National Museum. Photograph of a fragment from the Superintendent, Department of Archaeology, Western Circle, Baroda. Findspot: **Chitor,** Rajasthan.	..	..	V. S. 1357, Phālguna śu...	Do.	Mentions Dharamachandra, and his *guruparamparā*, and appears to record the installation of a *māna-stambha.*
109	Archaeological Museum. Slab No. 8. Findspot: **Kōṭla Mubarakpur,** Delhi.	Lōdī	Sikandar Shāh	V.S. 1573, Chaitra ba. 7, Saturday, Mūla, Varīyān-yōga; A.H. 923, Safar, 20=1517 A.D., March 14.	Sanskrit, Nāgarī; Persian, Naskh	Records the construction of a well by Bībī Ā[i*]sā, sister of Sikandar, son of Bahlōla, for her own merit and for the merit of the queen Bībī Murād, daughter of Dilāvar Khān. For the Persian portion see No. 116 of Appendix **D.**
110	Do. Findspot: **Purāna Qila,** Delhi	..	Rājā Śōhanlāl	V. S. 1886, Māgha śu. 13, Friday=1830 A.D., February 5.	Sanskrit, Nāgarī, Persian, Nastátiq	Records the grant of a feeding house (*satra*) in the temple of Śiva by Sōhan Lāl. For the Persian portion see No. 122 of Appendix D.
	KERALA					
	PALGHAT DISTRICT					
	PONNANI TALUK					
111	**Parambantali.**—Śiva temple, platform in the first *prākāra.*	Chēra	Bhūmidharar-Āyira Tiruvaḍi	Jupiter in Mēsha, Mithuna.	Tamil, Vaṭṭeluttu	Records an agreement entered into between/among the residents of four villages of Pērūr, Nilāmaṇiyūr, Īrāyira-nellūr and Amirdamaṅgalam.
112	Do.—Subrahmaṇya shrine, tiers of the wall, outer side.	Do.	Rāmar Tiruvaḍi	Year...., Jupiter in Makara, Ṛishabha.	Do.	The details after the date portion are lost.

B. INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1956-57*contd.*

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	MADHYA PRADESH					
	RAIPUR DISTRICT					
	MAHASAMUND TAHSIL					
113	**Sirpur**.—Gandharvēśvara temple. Plinth utside the porch used as a seat. Upper half	..	..	..	Sanskrit, Northern	Fragmentary. Purport not clear. Records the name of the composer of the *praśasti* as Sumangala, son of Tāradatta and the name of the engraver as Vāmagaṇa, son of Ṛishigaṇa. Hiralal's List, p. 98; also cf. eye-copy in Cunningham's *ASI.*, XVII, Plate XVIII, B.
114	Do.	Pāṇḍuvaṁśī	Śivagupta Bālārjuna	..	Do. . .	Records that the arrangement for worship (*pūjā*) of god Gandharvēśvara was made by a person (name illegible) who was a subject of the king. Further mentions that the garlands for the offerings were to be supplied by the garland-makers (*mālākāras*) living in Navahaṭṭa. cf. Ibid.
115	Lower half . . .	Do. .	Do.	..	Do. . .	Records that Nāgadēva, a *dvija* and Kēśava, subjects of the king, assigned certain funds for providing garlands for the worship of Śiva at the town of Śrīpura. Krishṇanandī, the son of *vaidyaśrī*-Dēvanandī composed the *praśasti*. Cf. Ibid.
116	Below a pillar in the porch	Do.	Do.	..	Do. . .	Fragmentary. Seems to record some arrangements for the offerings of garlands to god Gandharvēśvara by Śivanandi, the son of Nitya(tyā)nanda. Cf. Ibid., also eye-copy of Cunningham's A.S.I., XVII, Plate XX.

117	Do.—Site 9. On a loose slab.	Do.	Do.	..	Do.	Fragmentary. Seems to record the gift of the village Śarkkarālaka by the Buddhist monk, *āchārya* Buddhaghōsha for the maintenance of the monks residing in the *vihārā*.
118	**Site** 15. Slab on the floor of the monastery (in situ).	Do.	Do.	..	Do.	Damaged. Records the gift of land to the Buddhist monastery by king Śivagupta-Bālārjuna.
119	Suraṅg Mound.	Do.	Do.	..	Do.	Damaged. Seems to record the construction of the temple of Vishṇu and some provisions made for the daily worship by the son of Sūryavarmā. Mentions the name of Śīlāditya as the *sūtradhāra* (mason) of the temple. Cf. Hiralal's List No. 186, p. 111, and A.S.I., w.c., Progress Report, 1904, p. 48.
120	Copper seal found in the excavations. Photograph through Dr. M. G. Dikshit, Sirpur.	..	..	..	Do.	Gives the text of a Buddhist Dhāriṇī. In characters of about the 8th century A.D.
	SEHORE DISTRICT					
121	**Bhopal.**—Fragment of a stone in the Office of the Deputy Director of Archaeology and Museum, Government of Madhya Pradesh. Findspot: **Indragaḍh**, Mandasaur District.	..	..	..	Nāgarī	Reads: *varē*. In late characters.
122	Frangment from the same place.	..	..	V.S. 1215	Sanskrit, Nāgarī.	Apparently records a gift of land. Mentions a person probably called Udayasiṁha. Refers also to a *grāma* Gujara-Gauḍa Brahmaya.
123	Some unconnected fragments from the same place.	..	..	..	Do.	Refer to places like Mauḍi, Mauḍipatha, Pañchapāl *grāma* and to Bhāradvāja-gōtra. Probably a part of No. 122 above.
124	Do.	..	..	..	..	Appear to contain a portion of the description of a king. Do.
125	Do.	..	..	..	..	Contain portions of the imprecatory verses. Do.
126	Do.	..	..	..	..	Too fragmentary. Purport not clear. Do.
	MADRAS					
	NORTH ARCOT DISTRICT					
	Chengam Taluk					
127	**Annāndal.**—A huge boulder called Eluttuppārai.	Vijayanagara	Sadāśiva (?)	**Śaka 1472, Sādhāraṇa,..... [śu.] 5, Uttiraṭṭādi, Monday, 1551 A.D., January 12. The month was Tai.**	Tamil	Badly damaged. Seems to record the sale of land with rights like *kāṇiyāṭchi*, *kāṇipparru* etc., in the villages of Aṇṇā-Ēndal, Tiruvaṇṇāmalai, Vāsudēvanpaṭṭu, Tiruvēdamalagiyān-tāṅgal and Tiruvaṇṇāmalai in favour of a temple (name lost) by Śinna Rāmappa-nāyakkar, son of Periya Rāmappa-nāyakkar. Mentions one Timma-nāyakkar.

B. INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1956-57—*contd.*

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—*contd.*					
	NORTH ARCOT DISTRICT—*concld.*					
	CHENGAM TALUK—*concld.*					
128	**Oruvandavāḍi.**—Slab set up in a piece of land in the *chēri.*	Vijayanagara	Narasiṁha	Śaka 1413, Virōdhikṛit, Ṛishabha, Paurṇamī, Monday, lunar eclipse, Kēṭṭai-1491 A.D., May 23.	Tamil	Records the gift of Ninṟavāḍi village, by the king, at the request of Periya-Timmarasa as the villages already granted by the king were insufficient for the maintenance of the choultry and the services during the festival of Tiruvaṇṇāmalai-uḍaiyār at Tiruvaṇṇāmalai.
	TIRUPPATTUR TALUK					
129	**Maḍavaḷam.**—Aṅganāthēśvara temple. Tiers of the north, west and south walls.	Do.	Bukka II	Śaka 1319, Īśvara, Siṁha ba. 11, Punarpūśam, Sunday=1397 A.D., August 19.	Do.	Records that the trustees, *vidvāns*, *Kaikkōḷas*, temple-servants and others who were using the temple of Aṅgakkāṟīśvaramuḍaiya-nāyanār as an *añjinān-pugal-iḍam* (refugee colony) were exempted from the payment of some taxes.
130	Do.	Do.	Vijaya-Bhūpati	Śaka 1337, Vikṛiti, Kaṇṇi śu. 5. The Śaka and the cyclic years do not tally.	Do.	Records the gift of two villages Pōṭṭai and Mahānallūr as *tiruviḍaiyāṭṭam*, to god Aṅgakāṟīśvara by the order of the king.
	WANDIWASH TALUK					
131	**Śiyamaṅgalam.**—Tūṇāṇḍār temple, rock-cut shrine, extreme right pillar.	Pallava	Dantivarman	Year 4	Do.	Records that Aḍavi, the headman of Tiruppālaiyūr in Perumpālaiyūr in Ūṟṟukkāṭṭu-kkōṭṭam constructed a sluice called *Kumaravāy* with the approval of Śrī Gaṅgaraiyar Nerkuṭṭi Perumāṉār. Cf. *Ep. Ind.*, Vol. VI., p. 320.
132	**First *prākāra*, rock in the south-east corner.**	Rāshṭrakūṭa	Kṛishṇa III	Year 22	Do.	A complete copy of No. 75 of *The South Indian Inscriptions*, Vol. VII. States that Akkaiyadēvī, daughter of the king and wife of Rājādittaṉ, was administering the village.

133	Do. South wall	Chōḷa	Kulōttuṅga	Year 11	Do.	Stops after mentioning the date. In characters of about the 12th century.
134	*Ardhamaṇḍapa*, south wall, base	Pāṇḍya	Māṛavarman Vikramapāṇḍya	Year 5, Tai	Do.	Records grant of land in Śīyamaṅgalam *alias* Kulōttuṅga-śōḷanallūr in Viḍāṛ-paṟṟu *alias* Vikramapāṇḍya-vaḷanāḍu in Palguṉṟa-kkōṭṭam made free of all taxes for worship and offerings to god Śiva-brahmaṇya-piḷḷaiyār at Tūṇāṇḍār-kōyil by the residents of Śīyamaṅgalam.
135	*Mahāmaṇḍapa*, north wall, base	Vijayanagara	Bukkaṇṇa-Uḍaiyār	Śaka 1325, Svabhānu, Rishabha ba. 11, Aśvati, Thursday-1403 A.D., May 17.	Do.	Registers the gift of Taḷampāḍi-paṭṭu *alias* Andampāṇḍanallūr as *ulavukāṇiyāṭchi* to Tiruvoṟṟiyūr-uḍaiyār Vaḍuganādar in recognition of his services to the temple. Besides, he was granted an allowance of one *padakku* of paddy per day and two *paṇam* per month and also a house.
136	Outer *prākāra*, empty shrine, pillar.	..	..	..	Do.	States that the pillar was caused to be made by Jallavai, wife of......Porimaiyaṉ. In characters of about the 9th century.
	CHINGLEPUT DISTRICT					
	CHINGLEPUT TALUK					
137	**Śiṅgaperumāḷkōyil.**—Narasiṁhasvāmin temple, rock-cut cave shrine, central facade, right pillar (top).	Chōḷa	Rājarāja-Rājakēsari	Year 5	Do.	Records the gift of 26 sheep for a perpetual lamp to Āḻvār Narasiṅga-viṇṇaga[r]-dēva of Śeṅguṉṟam in Śeṅguṉṟa-nāḍu in Kaḷattūr-kkōṭṭam by Śonda-Kuṭṭi, son f Vayiran.
138	Do. Same pillar (bottom)	..	..	..	Do.	Beginning lost. Refers to lands in Mullaipāḍi..ṅga-chchāṇimaṅgalam and Chiṭṭamaṉṟūr. In characters of about the 11th century.
139	Do. Left pillar (top)	Chōḷa	Rājarājakēsari	Year 8	Do.	Damaged. Registers the gift of land in Śeṅguṉṟam by purchase from Śeṅguṉṟa-nāṭṭār for two *sandhi* lamps and food offerings to Narasiṅga-viṇṇagar-āḻvār, by Ayyāraṉ Nakkaṉ, a *kūli-chchēvagan*.
	COIMBATORE DISTRICT					
	ERODE TALUK					
140	**Erode**—Door jambs of the Vēṅkaṭaramaṇa shrine, Raṅganātha temple.	..	..	..	Do.	Records a gift to god Paḷḷikoṇḍadēvar. In characters of the early 10th century.
141	Same place	..	..	..	Do.	Records the construction of a *nilai* (door-jamb). Do.
142	Do	..	..	..	Telugu	Damaged. A palimpsest, being written on an earlier inscription in Tamil. In late characters.
143	Do.	..	..	..	Tamil	Damaged. Mentions god Paḷḷikoṇḍadēvar of Kōṭṭuppaḷḷi. In characters of the 10th century.

B. INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1956-57—*contd.*

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—*contd.* MADURAI DISTRICT DINDIGAL TALUK					
144	**Perumbuḷḷi.**—Rock on the bund of a big lake.	..	..	..	Tamil	Damaged. Mentions Śrī-Perumbaḷḷi-pperuṅguḷam and Vīraśēkharar. In characters of about the 9th century.
	MELUR TALUK					
145	**Kūttappanpaṭṭi** (hamlet of Nāvini-ppaṭṭi).—Slab set up in a field near a well.	..	..	..	Do.	States that the well was dug by Toṇḍaimāṉ who bore the *birudas Āḷiṉ iḍan, Mēdinī-virudaṉ* etc. In late characters.
	TANJAVUR DISTRICT NAGAPATTINAM TALUK					
146	**Iriñjiyūr** (hamlet of Aṇaikkuḍi).—Vēdapurīśvara temple, *ardha-maṇḍapa*, south wall, tiers.	Chōḷa	Tribhuvanachakravarttigaḷ Rājarāja.	Year 2[3]+1	Do.	Records the gift of land and house-sites to Pallaṉ Aiññūṟṟuva Iḷavaraiyaṉ and Tiruchchiṟṟambala-pparaiyaṉ as *vēṭṭaippēru* and *pugaippōgi*.
147	Central shrine, south wall, tiers	Do.	Do.	Year 2[2]	Do.	Damaged and incomplete. Records the gift of 500 *kāśu* for a lamp in the temple of Tiru-kkēdāram-uḍaiya Nāyaṉār.
148	West and south walls, tiers.	Do.	[Do.]	Year 22+1, Karkaṭaka	Do.	Do. Records the gift of 500 *kāśu* for an *andi* (twilight) lamp in the temple of Tiru-kkēdāram-uḍaiya Nāyaṉār at Iruñjiyūr, a *brahmadēya*, by Bhāradvāji Tillaināyakaṉ Tirumarumārba-Bhaṭṭaṉ.
149	West wall, tiers.	Do.	Do.	Year 22, Vaikāśi	Do.	Damaged. Records the gift of 500 *kāśu* for a lamp to be lighted during the early-morning service before god Tiru-kkēdāram-uḍaiya Nāyaṉār, by Mūvandai.......chiṟ-ṟambala....of Panaiyūr in Valivala-kkūṟṟam.
150	**Nāgapaṭṭinam.**—Kārōṇasvāmin temple, *mahāmaṇḍapa*, north wall.	Do.	Kulōttuṅga III	Year 14, Karkaṭaka	Do.	Records the gift of jewels made of gold and silver to the deities Tirukkārōṇamuḍaiyār and Alagaviṭaṅka-Perumāḷ by Malaimēlmarundiṉār *alias* Vāṇavaṉ Viḻupparaiyar of Marudamaṅgalam.

151	Do.	Do.	..	..	Do.	Damaged and fragmentary. Seems to record some provision made for the maintenance of Bhaṭṭas who do *adhyayana* and for the *pañchāmṛita* bath of the god. In characters of about the 12th century.
152	Do.	Do.	..	..	Do.	Fragmentary. Records the *ubhaiya-iśaivu-tiṭṭu* regarding the gift of 8000 *kāśu* by Nārāyaṇan Aiyappan of Kurakkēṇi-kKollam for worship and food-offerings at the temple of Śaṅkarīśvaramuḍaiyār. A date, year 17, Āṇi 25 is mentioned in the body of the record.
153	Do. Tiers	Do.	Rājādhirāja II	Year 5, ...14, Monday, Anilam.	Do.	Built in. Commences with the *praśasti Kaḍal śūlnda pār mādarum* etc. Registers the agreement between the *śiva-brāhmaṇas* of the temple and Ponnambalakkūttan Nāḍuḍaiyān, headman of Vallam in Paḷaiya-Vallam in Tiruvārūr-kūṟṟam in respect of a perpetual lamp for which the latter deposited 85 *kāśu* with the former.
154	Do.	Do.	Rājarāja II	Year 10,...., Sundy, Aśvati	Do.	Do. Records the gift of 83 *kāśu* for a perpetual lamp to god Tirukkārōṇamuḍaiyār at Nāgapaṭṭiṇam *alias* Śōlakulavallippaṭṭiṇam in Paṭṭiṇa-kkūṟṟam in Gēyamāṇikka-vaḷanāḍu by members of *agambaḍi niyāyaṅgaḷ* such as *vēṭṭaikkārar, agambaḍi, aṇukkavil* etc.
155	Do.	Do.	Rājādhirāja II	Year 10, Vaikāśi,	Do.	Do. Records the gift of 30 *kāśu* for burning a lamp before god Dakshiṇāmūrtidēvar "who was pleased to be seated in the stone temple" within the temple of Tirukkārōṇamuḍaiyār, by.... Tiruchchiṟṟambalam-uḍaiyān, a merchant at Kollāpuram.
156	Do., *Antarāḷa*, north wall, above the image of Bhikshāṭanamūrti.	Do.	[Vīrarājēndra]	..	Do.	Damaged and fragmentary. Begins with the *praśasti, Tiruvaḷar tiraḷ puyattu* etc. Another piece engraved above the image of Arddhanārīśvara contains the names of a few Brāhmaṇas.
157	Do. Central shrine, north wall	Do.	Rājēndra I	Year [4]	Do.	Damaged. Commences with the *praśasti, Tirumaṉṉi vaḷara* etc. Records the gift of 180 *kāśu* for feeding 5 Brāhmaṇas daily at the temple of Tirukkārōṇamuḍaiya-mādēvar at Śōlakulavallipaṭṭiṇam in Paṭṭiṇa-kkūṟṟam by [Tāmandaiyan], a merchant of Kurakkēṇi-kKollam. Some regnal year of a Rājakēsari is mentioned in the body of the record.
158	Do. Base tiers.	Do.	Do.	..	Do.	Do. Commences with the *praśasti, Tirumaṉṉi vaḷara* etc., and records the gift of land by the residents (*ūrār*) of Nāgapaṭṭiṇam in Paṭṭiṇa-kkūṟṟam for services in the temple and for worship and offerings on the occasion of the 6th day of the Māśimaghā festival to a deity (name lost). Mentions Durgaiyār of *Sēnāmukham* and *Maḍigai Āriya-chchālai*.

B. INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1956-57—*contd.*

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—*contd.* TANJAVUR DISTRICT—*contd.* NAGAPATTINAM TALUK—*concld.* **Nāgapaṭṭinam**—*concld.*			..		
159	Kārōṇasvāmin temple, Central shrine, West wall	Chōḷa	Rājādhirāja I		Tamil	Damaged. Commenes with the *praśasti, Tiṅgaḷēr taru* etc. Refers to the image of Āḍavallāṉ consecrated by Śōḷa-ppallavadaraiyaṉ in the temple of Tirukkārōṇam-uḍaiyār.
160	Do.	Do.	Rājēndra II	..	Do.	Do. Begins with the *praśasti, Tirumagaḷ maruviya* etc., and registers some grant made for food offerings on every Sunday. Madurākaraṉ *alias* Śōḷadivākara Viḷupparaiyaṉ and Rājēndraśōḷappallavadaraiyaṉ are mentioned.
161	Do. Base tiers	Do.	Rājēndra I	..	Do.	Do. Records the gift of several types of lamps (*pāvai-viḷakku, kurakku-viḷakku,* and *maṭṭa-viḷakku*) fashioned by Eraṉ Śaḍaiyaṉ *alias* Dēvarakaṇḍa Āchāriyaṉ, apparently by Nimalaṉ-Agattīśvaraṉ, the agent of the king of Śrīvishaiyam.
162	Do.	Do.	Do.	Year 3	Do.	Do. Seems to record a gift of land by Māyilaṭṭi Śōndan *alias* Kēraḷāntaka...., a merchant of Nāgapaṭṭiṇam, and the gift-land was made tax-free by the *ūrār*.
163	Do.	Do.	....	Year 2	Do.	Do. Seems to register a gift of silver utensils for use in the temple by several persons including some merchants and *śivabrāhmaṇas*.
164	Do. Below the Liṅgōdbhava image	Do.	Rājēndra I	Year 3	Do.	Do. Records the gift of a jewel set with precious stones such as *pachchai, māṇikkam* etc., to the deity represented in the silver image of Nāgaiyaḻagar by the agent (name lost) of the king of Śrīvijaiyam, belonging to Meṉrō-ṉri-paṭṭiṇam in Kiṭ-śembi-nāḍu in Rājarāja-maṇḍalam. Eraṉ Śaḍaiyaṉ is stated to have engraved the record. Cf. Nos. 161 and 163 above.
165	Do.	Do.	Rājarāja I	Year 25	Do.	Do. Begins with the *praśasti, Tirumagaḷ pōla* etc. Seems to record the gift of 20 *kāśu* for supplyin. paddy for food offerings. Other details lost.

166	Do. West and South walls	Do.	Rājēndra I	Year 7	Do.	Begins with the *praśasti*, *Tirumanni vaḷara* etc., and records two gifts, each of 87¾ *kalañju* of *Chīnakkanakam* and one of 60¾ *kalañju* of *uṇḍigaippon* for (1) jewels to god Tirukkārōṇamuḍaiyār (2) worship and food-offerings to Arddhanārigaḷ and (3) feeding two Brāhmaṇas at the temple, by Śrī Kuruttaṉ Kēśuvaṉ *alias* Agralēkai, the agent of Kiḍārattaraiyaṉ. The donor is stated to have set up and consecrated the image of Arddhanārigaḷ.
167	Do. South wall, base	Do.	Rājarāja I	Year [2]9	Do.	Commences with the *praśasti*, *Tirumagaḷ pōla* etc. Records the gift of land in Pālaiyūr for worship and offerings to god Mahādēva of Tirukkārōṇam by the residents (*ūrār*) of Nāgapaṭṭiṉam in Paṭṭiṉa-kkūṟṟam. Mentions *māḷigaikkol*.
168	Do. Tyāgarāja shrine, *ardha-maṇḍapa*, north wall.	Do.	Tribhuvanachakravartigaḷ Vīrarājēndra (Kulōttuṅga III)	Year 4, Kaṉṉi śu. 10, Tuesday, Uttirāḍam. Irregular.	Do.	Registers the document (*Iraṇakkrayapramāṇa-iśaivu-tīṭṭu*) given by Maṅkoṇḍāṉ Dēvāṇḍāṉ of Ālattūr recording the sale of his land at Nelvayal *alias* Kulōttuṅgaśōlanallūr in Aḷa-nāḍu in lieu of 510 *kalañju* of gold which he owed to the *tāṉattār*. It is stated that the original amount of debt was 255 *kalañju*, that it was not repaid in spite of several demands and that the amount repayable was settled as double in view of the default and the consequent lapse of time. Year 25 is mentioned in this connection. The value of the land is stated to be 479400 *kāśu* equivalent to 510 *kalañju*.
169	Do. West wall and tiers.	Do.	Do.	Year 6, Kaṉṉi 10, Friday, Maghā. Irregular.	Do.	Records the sale-deed pertaining to another piece of land belonging to Maṅkoṇḍāṉ Dēvāṇḍāṉ. The entire land including the one detailed in No. 168 above is stated to have been inherited by him after the death of his elder brother.
	NANNILAM TALUK					
170	**Rudragaṅgai** (hamlet of **Kottavāśal**).—Āpatsahāyēśvara temple. Slabs built into the outer wall.	Do.	Tribhuvanachakravartigaḷ Rājarāja (III)	Year 17, Kaṉṉi ba.8, Monday, Mṛigaśīrsha=1233 A.D., August 29.	Do.	Incomplete. Seems to record a gift of land. Mentions Śiruvēḷūruḍaiyāṉ Vīramaṉ Dēvaragaṇḍaṉ......
171	Do.	[Do.]		Year 5	Do.	Fragments. Some of the fragments seem to record a gift of land and mention the survey made in the 16th regnal year of Uḍaiyār *Śuṅgam-tavirttaruḷiṇa* Kulōttuṅga i.e., Kulōttuṅga I. Year 5+1 of some king is referred to.
172	Do. Ammaṉ shrine. Slabs built into the wall.	Do.	Tribhuvanachakravartigaḷ Rājarāja	Year 14, Tulā ba.13, Monday, Rēvatī. Irregular.	Do.	Damaged and incomplete. Records the gift of land in Koṟṟamaṅgalam by Abhimukti-nāyakaṉ for the oil-bath and other offerings on every *amāvāsyā* day, for god Vikramachōḷīśvaram-uḍaiyār at Tiruchchiṟṟambalam, a hamlet of Koṟṟamaṅgalam in Paṇaiyūr-nāḍu. In characters of about the 13th century.

B. INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1956-57—*contd.*

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—*concld.* TIRUCHIRAPALLI DISTRICT LALGUDI TALUK					
173	**Anbil**—Fragments of stones in the Māriyamman temple.	Chōḷa	Rājēndra II	..	Tamil	Contains portions of the *praśasti*, *Tirumādu puviyennum* etc. Seems to record a gift of land to a deity at Anbil, a *brahmadēya*.
174	**Ariyūr.**—Śiva temple, south wall	Do.	Rājēndra III	Year 26, Vṛiśchika śu. 5, Monday, Tiruvōṇam=1271 A.D., November 9.	Do.	Records an agreement to collect paddy as *sannidhi-vari* at the rate of 1 *padakku* per head per crop and 1 *padakku* per plough, by the residents of Ariyūr in Poygai-nāḍu for offerings and services and repairs to the temple of god Ariṅ-varamuḍaiyār of the village.
175	Do. North wall	Pāṇḍya	Jaṭāvarman Sundarapāṇḍya	Year 7, Mithuna śu. 7, Wednesday, Hasta=1311 A.D., June 23.	Do.	Incomplete. Records the gift of land made tax-free to god Subrahmaṇya whose image was set up in the temple by Nachchinā[rk]kiniyān Ulaguḍaiyān of Dīpaṅguḍi in Tiruvārūr-kūṟṟam in Gōyamāṇikka-vaḷanāḍu.
176	Do.	Do.	Jaṭāvarman Kulaśēkhara	Year 30	Do.	Faintly engraved. Seems to record an undertaking given by the residents of Ariyūr to bring some land in their village under cultivation, probably on behalf of the temple.
177	Do. Perumāḷ temple, west wall	Vijayanagara	Sāḷuva Saṅgama	Śaka 1[3]99, Hēviḷambi, Makara śu. 10, Wednesday, Rōhiṇī, =1478 A.D., January 14.	Do.	Fragmentary. Seems to record a gift of land for providing for worship to god Perumāḷ Varadarājar of Ariyūr in Kalār-kūṟṟam in Kiḷaimuṟi of Maḷa-nāḍu. Other details are lost.
	UDAIYARPALAYAM TALUK					
178	**Vikramam** (hamlet of Ambāpuram)—Svarṇapuriśvara temple, south wall.	Chōḷa	Kulōttuṅga III	Year 23	Do.	Records the *vyavasthā* of the citizens of Vikramaśōḷapuram pertaining to the use of two tanks in the village.
179	Do. Entrance into the main shrine.	..			Do.	Records that the pots on the pinnacles of the various shrines were the contributions of several individuals whose names are mentioned. In late characters.

180	Do' Fragments built into the wallsand basements.	..	..	..	Do	One of the fragments mentions Sahgamēśōrvāmn; another mentions Vikramaśōlapuram, a third fragment mentions *Śungan-tavirtaruḷina* Kulottnnga, i.e. Kulōttuṅga I. The period of the characters of the inscriptions ranges from the 12th to the 14th centuries.
	MYSORE BIDAR DISTRICT BIDAR TALUK					
181	**Bidar.**—Inscribed Stones kept in the museum. Stone No. 1.	Kākatīya	**Rudramadēvī, ruling from Oruṅgal**	..	Kannaḍa .	Fragmentary. Contains a description of the ruling family and praises a subordinate officer, Bhairava belonging to the Śēsha family. Also describes the region named Aṭṭaḷe-dēśa in the Kuntaḷa country.
182	Do. No. 2. .	..	..	..	Do. .	Do. Contains a description of the Sinda-khumnula family among the members of which are mentioned *Nūrmadiga-ṛda* Bhairava, Duggarasa, Gomkarasa and Hiriya Bhairava. One of the members of this family is said to have vanquished the Sēvuṇas and secured the kingdom for Rudradēva. Also contains a legendary reference to Paiṭhāṇa. In characters of about the 13th century.
183	Do. No. 3. .	..	..	..	Do. .	Incomplete. Contains an invocation to Jina-śāsana and a *praśasti* commencing with *Yama niyama* etc. In characters of about the 11th century.
184	Do. No. 4. .	..	..	..	Do. .	Do. Records a gift of land. Another gift seems to have been made to Siṅghayya, a *Śrīvaishṇava*. Mentions Aḷandi. Do.
185	Fragment built into the wall of Takht Mahal.	..	..	..	Do. .	Do. Refers to *svarṇa-pūjā* performed on the *Liṅga* and mentions certain details probably connected with the worship. In characters of the 13th century.
	HUMNABAD TALUK					
186	**Kalyāṇa.**—Slab built into the fort-wall.	Chālukya of Kalyāṇa	Tribhuvanamalla [Vikramāditya VI]	..	Do. .	Do. Refers to the place as the residence of *Śaiva* ascetics.
187	Another slab in the same place.	Do.	Jagadēkamalla	Year 3, Raudra, Phālguṇa amāvāsyā, Monday Solar eclipse=1141 A.D., March 10.	Do. .	Do. Records a gift for food offerings to god Nārasiṅgha by the *Mahājanas* of Tribhuvana-tilaka-Rāyanārāyaṇapura.
188	**Stone built into a tower of the fort.**			**Śaka 82, Raudra,** Āshāḍha śu. 11, Anūrādhā = 1560 A.D., July 3.	Marāṭhī, Nāgarī	**Seems to record the construction of a bastion by Mōhasena through Rāmaṇā Gauḍa.**

B. INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1956-57—*contd.*

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	MYSORE—*contd.* BIDAR DISTRICT—*contd.* HUMNABAD TALUK—*contd.* **Kalyāṇa**—*contd.*					
189	Broken stone kept in an underground chamber in the fort.	..	..	..	Kannaḍa . .	Fragmentary. Seems to record a gift by members of the merchant community (?) and refers to *Teranḍāya*. The inscription was written by *Sēnabova* Kēśava-Paṇḍita. In characters of about the 13th century.
190	Slabs kept in the fort museum. Slab No. 1	Chālukya of Kalyāṇa.	Tribhuvanamalla (Vikramāditya VI), ruling from Jayantīpura.	Chāḷukya-Vikrama year 41, Durmukhi, Phālguṇa śu. 1, Sunday=1117 A.D., February 4.	Do. . .	Records a gift of income derived from the *Mudrāvaṇa* by *Vaḍḍa-vyavahāri* Lakhaṇa-seṭṭi and Vāsava-seṭṭi in favour of the temple of God Nārāyaṇadēva situated to the west of the temple of Gūrjara Malayavati-dēvi. The gift was made in the presence of the *Pañcha-nagara*.
191	Do. No. 2 . .	Do. . .	Tribhuvanamalla (Vikramāditya VI), ruling from Viḷāsapura.	Chāḷukya-Vikrama year 43, Viḷambi, Āshāḍha Puṇṇame, Thursday = 1118 A.D., July 4.	Do. . .	Records a gift of lands to god Kēśavadēva whose temple was constructed ont he southern bank of Mōghāḷaya to the east of the capital Kalyāṇapura.
192	Do. No. 3 . . .	Do. . .	Jagadēkamalla ruling from Kalyāṇapura.	Jagadēkamalla year 5, Dundubhi, Māgha Puṇṇame, Monday, lunar eclipse = 1143 A.D., February 1.	Do. . .	Registers a gift of certain shares of income derived from the sale of various articles, to god Bhīmēśvara situated to the south of the palace, evidently at Kalyāṇapura, by *Daṇḍanāyaka* Aṇṇamarasa and several others.
193	Do. No. 4 . .	[Tughlak] . .	Suratāṇa Mahammada . . .	Śaka 1248, Kshaya, Kārttika śu. 15, Monday, Rōhiṇī=1326A.D., November 10; f. d. n. 27.	Sanskrit, Nāgari .	Refers to the reinstallation of god Madhukēśvara at Kalyāṇa when *Mahāpradhāna* Mallika Kāmadina was governing Mahārāshṭra-maṇḍala with sole authority. Published in *Ep. Ind.*, Vol. XXXII, pp. 165ff.
194	Do. No. 5 . . .	Chālukya of Kalyāṇa.	Paramardin [Vikramāditya VI] ruling from Jayantīpura.	Chāḷukya-Vikrama year 44, Vikāri, Māgha Paurṇamī (Vaḍḍavāra) =1120 A.D., January 17, Saturday.	Do. . .	Refers to the installation of god Kēśava and records a gift of land for the worship of the same.

195	Fragments kept in the fort Museum. No. 1	Do.	Jagadēkamalla ruling from Kalyāṇapura.	....Sunday	Kannaḍa .	Fragmentary. Only the king's name is preserved.
196	Do. No 2 . . .	Do.	Tribhuvanamalla (Vikramāditya VI) ruling from Jayantīpura.	Chāḷukya-Vikrama year 38, Vijaya, Vaiśākha ba. 5, Wednesday=1113 A.D., May 7.	Do. . .	Do. Only the king's name and date are preserved.
197	Do. No. 3 . . .	Do.	Do.	Chāḷukya-Vikrama year 51, Parābhava, Pushya śu. [11], Monday, Uttarāyaṇa saṁkrānti=1126 A. D., December 27. The saṁkrānti occured, however, two days earlier on December 24, Friday.	Do. . .	Do. Mentions a subordinate of the king bearing the epithets, *Sēnādhipati* and *Maneverggaḍe*.
198	Do. No. 4 . . .	Do. . .	Jagadēkamalla ruling from Kalyāṇapura.	Jagadēkamalla year 6, Rudhirōdgārin, Chaitra śu. 12, Monday, saṁkrānti = 1143 A.D., March 29. The mēshasaṁkrānti had occurred five days earlier, on March 24.	Do. . .	Records a gift of houses, money, from his income of *Taḷārike* etc., to god Brahmadēva by *Kaṭakapālaka* Sōmayya
199	Do. No. 5 . . .	Do. .	Do.	Jagadēkamalla year 5, Dundubhi, Māgha Śu. 15, Monday, lunar eclipse = 1143 A.D., February 1.	Do. . .	Incomplete. Seems to record a gift to god [Sōmē]śvara by *Daṇḍanāyaka* Bhīmarasa and certain members of the mercantile community.
200	Pillar kept in the same place.	..	..	..	Do. . .	States that the stone marks the eastern boundary of the land belonging to god Svayaṁbhū Hāṭakēśvara. In characters of about the 13th century.
201	Pillar kept in the same place.	Chālukya of Kalyāṇa.	Tribhuvanamalla (Vikramāditya VI) ruling from Jayantīpura.	..	Do. . .	Seems to record the remission of some tax, by *Mahāpradhāna*, *Bāṇasaverggaḍe* Anantapāḷayya with the approval of the king.
202	Stone built into the raised platform in the compound of the Nawab's Bungalow.	Do. .	Tribhuvanamalla (Vikramāditya VI) ruling from Vilāsapura.	Chāḷukya-Vikrama year 34, Virōdhi, Jyēshṭha ba. 15, Monday = 1109 A.D., May 31.	Do. . .	Fragmentary and damaged. Describes a subordinate whose name is not clear.

B. INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1956-57—*contd.*

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	MYSORE—*contd.* BIDAR DISTRICT—*concld.* HUMNABAD TALUK—*concld.* **Kalyāṇa**—*concld.*					
203	Stone broken into two pieces lying in the same place.	Chālukya of Kalyāṇa.	..	Śaka 989, Plavaṅga, [Māgha], solar eclipse.	Kannaḍa	Damaged and worn out. Mentions Āhavamalla in the course of the genealogical description of the king.
204	**Nārāyaṇapūr.**—Fragment near the Śiva temple.	Do.	..	Chāḷukya-Vikrama year 37, Nandana, Pushya śu. 4, Tuesday= 1112 A.D., December 24.	Do.	Fragmentary. Broken off after the date portion.
205	Slab lying in a field . . .	Do.	Bhūlōkamalla ruling from Kalyāṇapura.	Bhūlōkamalla year 4, Saumya, Āshāḍha ba. 3, Sunday= 1129 A.D., July 6. The week-day was Saturday, not Sunday.	Do.	Records a gift of land to the god of the Mūlasthāna temple in Rāyanārāyaṇapura by Mahā maṇḍalēśvara Permāḍiyarasa, probably of the Sinda family whose *praśas* is recounted.
206	**Tripurāntaka.**—Stone built into the doorway near the Śiva temple.		..	(1)Śaka 992, Sādhāraṇa ......Thursday (2)........, Saumya, Jyēshṭha Paurṇimā.	Sanskrit, Nāgarī	Fragmentary. Registers gifts of land to god Padmēśvara by Karagarāja Buddhayya *Maṇḍalika* on the first date and the construction of a temple by the daughter of Dēvamati who died on the second date.
	BIJAPUR DISTRICT BADAMI TALUK					
207	**Bādāmi**—Rock at Siḍlaphaḍi .. .	..	..	..	Kannaḍa	Reads: *Mugdhaśiṭṭan.* In early characters.
208	Do.	..	..	..	Do.	Contains in 10 lines a description of Kappeyara Bhaṭṭa in verse. cf. *Ind. Ant.*, Vol. X, p. 61.
	BIJAPUR TALUK					
209	**Bijapur.**—Slab (No. A-53) in the Archaeological Museum.	Chālukya of Kalyāṇa.	Vikramāditya VI	Chāḷukya-Vikrama Year 14, Virōdhi.	Do.	Records that the chiefs *Mahāmaṇḍalēśvara* Vīra-Bijjaḷa and Vīra-Vikramadēva governed over Kisukāḍu-70, Bāgaḍage-70 and Keḷavaḍi-300. The record is fragmentary as the slab is broken towards the end. It recounts the Sinda genealogy, and praises Vīra-Chāmuṇḍa and Siriyādēvī, the parents of Bijjaḷa and Vikrama.

110	**Slab (No. A-52) in the same place** .	..	..	..	Do. .	Records a gift of land to god Traipurusha by *Mahāmaṇḍalēśvara* Gōvadēvarasa. Mentions Chandaladēvī and *Kshētrapāla*. In characters of about the 12th century.
211	Slab (No. A-51) in the same place	..	..	..	Do. .	Damaged. Purport not clear. In characters of about the 14th century.
212	Fragment of a stone (No. A-24) in the same place.	..	..	..	Do. .	Contains a poetic description of a chief bearing the epithet *Rāyatrinētra*. In characters of the 11-12th century.
	DHARWAR DISTRICT					
	DHARWAR TALUK					
213	**Dhārwār.**—Hero-stone set up in the compound of the Kannada Research Institute. Findspot: **Tilavaḷḷi**(?)	..	..	Śaka 105[2], Sādhāraṇa, Āśvayuja ba. 15, Dīpāvali, Vaḍḍavāra, Solar eclipse=1130 A.D., October 4, Saturday.	Do. .	Records that Chaṇḍa, son of *Sāhaṇi* Mallayya burnt himself to death on the occasion of the eclipse.
	HAVERI TALUK					
214	**Hāvēri.**—Pedestal of Mūḍe-Jina image. Impression from Overseer, Department of Archaeology, S.W. Circle, Haveri Range. Findspot : **Gersoppa**, Karwar District.	..	..	..	Sanskrit, Kannaḍa	Records that the image was of Nēminātha caused to be made by Ōjaṇa, son of Kallapa-śrēshṭhi under instructions from Dēvachandrasūri. In characters of the 12th century. Cf., *Mys. Arch. Reports*, 1928. p. 95.
215	Do. Fragment of a slab preserved in the office of the same overseer.	..	..	..	Kannaḍa .	Fragmentary. Praises a certain Śānta of the Jaina faith. Mentions Holla in the descriptive narration. Praises the deity Balamuri Śaṅkhadēva. In characters of the 12th century.
216	**Hosaḷḷi.**—Stone in front of the house of Savaṇūr Sri Rudrappa.	..	..	..	Do. .	States that the land was the *gauḍumbaḷi* of Lakkarasayya. In characters of the 16th century.
217	Do. Stone near the Hanumantadēva temple.	..	..	..	Do.	Seems to be a *Yantra* stone. In late characters.
218	**Taṇḍūr-Hosahaḷḷi.**—Stone set up near the *Jālihola*, a mile away from the village.	..	..	..	Kannaḍa, Nāgarī	States that the stone marks the field at Talihaḷḷi granted to *Jyōtishi* Lakshmaṇa-bhaṭṭa of Kānakurti. In modern characters.
	RANEBENNUR TALUK					
219	**Hirēmāganūr.**— Pillar in front of the Kallēśvara temple.	..	..	..	Do.	Refers to a Bhīma who had the temple constructed and a *Liṅga* installed therein. The record was engraved by Dēvayya. This is probably in continuation of *B. K.* No. 22 of 1934-35. In characters of the 10th century.

B. INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1956-57—*contd.*

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	MYSORE—*concld.*					
	GULBARGA DISTRICT					
	GULBARGA TALUK					
220	**Gulbarga.**—Stone kept near the Town Hall.	Chāḷukya of Kalyāṇa.	Tribhuvanamalla (Vikramāditya VI) ruling from Jayantīpura.	Chāḷukya-Vikrama year 42, Hēmaḷambi, Pushya śu. 8, Monday, Uttarāyaṇa-saṁkrānti = 1117 A.D., December 3. The saṁkrānti did not occur on that day.	Kannaḍa, Nāgarī	Records a gift of land to god Mallikārjunadēva installed by Gōvindajīya of Kaḍagañchi, by Kēsimarasa, the *Prabhu* of Kaḍagañchi and others, when Hermāḍiyarasa was governing the region.
	YADGIR TALUK					
221	**Yārgōḷ.**—Boulder near the tank outside the village.	Do.	Trailōkyamalla (Sōmēśvara I)	Śaka 980, Viḷambi, Uttarāyaṇa-saṁkramaṇa.	Kannaḍa	Records the gift of lands and garden to god Siddhēśvara by Koṇḍikabbeya Māchaya-nāyaka who is said to have been governing the *Ubhayasāmya* of Eraṁgōḷa.
	SOUTH KANARA DISTRICT					
	BELTANGADI TALUK					
222	**Aṃtāḍi.**—Slab set up in Survey No. 16/36-A, called *biḷu*.	Vijayanagara.	Dēvarāya II.	Śaka 13[6]1, Siddhārthi, Vaiśākha śu. 3, Thursday = 1439 A.D., April 16.	Do.	Damaged. Seems to register gifts of lands etc., to a number of Brāhmaṇas whose names are specified, when the king's subordinate (name lost) was holding the *pārupatya* of both Maṅgaḷūru and Bārakūru *rājyas* under the orders of Lakhaṇṇa-Daṇḍanāyaka. Timmaṇṇa was administering the Maṅgaḷūru-rājya.
223	**Baṇṭwāḷa.**—Stone tablet fixed into a platform in front of the Veṅkaṭaramaṇasvāmin temple.			Śaka 1808, Māgha śu. 15, Tuesday, and 1887 A.D., February 8.	Do.	Records that Śrīnivāsa Bāḷiga, the 5th son of Veṅkaṭēśa Bāḷiga of Baṇṭvāḷa had the lamp-post erected in memory of the pontiff Bhuvanēndra-tīrtha who expired in Śaka 1808, Vyaya, Mārgaśirsha śu. 1, Friday corresponding to 1886 A.D., November 26. Published in *Ep. Ind.*, Vol. XXXIII, pp. 299 ff.

	MANGALORE TALUK					
224	**Bappanāḍ.**—Slab in the Durgāparamēśvarī temple.	Vijayanagara.		Śaka 13[2?]4, Vi[shu]va, Mithuna, Mṛigśirā-nakshatra	Do.	Badly damaged and worn out. Seems to record a gift, the details of which are not clear.
225	Do. Second slab	..	..	..		Do. Mentions Piriyarasi Śriyādēvī and a *Mahāmaṇḍalēśvara* and a *Pradhāni*. Seems to record gifts of land. In characters of about the 14th century.
	TUMKUR DISTRICT					
	MADHUGIRI TALUK					
226	**Madhugiri.**—Fort. Rock near the *Ūrabāgilu*.	Mysore	Chikadēvarāja-Oḍeyar.	..	0	Badly damaged. Seems to refer to certain works executed in the cyclic years Akshaya, Āṅgīrasa and Śrīmukha by Doḍayya, the agent of the king.
	RAJASTHAN					
	AJMER DISTRICT					
227	**Ajmer.**—Rajputana Museum. Stone bearing the sculpture of a warrior riding a horse. Museum No. 1094.	..	..	V.S. 17[08]	Sanskrit,, Nāgarī	Damaged. Seems to be a hero-stone. Details not clear.
228	Do. A second sculptured stone	..	..	V.S. 1166, ... śu. 3(?)	Do.	Do.
229	Do. Red stone from **Bayānā** Museum No. 1043 ?)	..	Adhirāja Vijaya	V.S. 1100, Bhādrapada ba. 2, Monday = 1044 A.D., August 13.	Do.	Records the death of Mahēśvarasūri, the successor of Vishṇusūri of the Kāmyaka-gachchha on the specified date. Mentions Sādhu Sarvadēva as the engraver of the *praśasti*. Published in *Ind. Ant.*, Vol. XIV, p. 10.
230	Do. Another stone from the same place, (Museum No. 18).	..	Naṇṇa.	..	Sanskrit, Northern	Damaged. Mentions some names in connection with a cattle raid. In characters of about the 8th century. Cf. Bhandarkar's List, No. 1848; *PRAS.*, *WC.*, 1908-09, p. 49.
231	Do. Fragment of a stone. (Museum No. 1067). Findspot; Bārlā.	Chāhamāna	Pṛithvīrāja (III)	V.S. 1234, Chaitra śu. 4.	Sanskrit, Nāgarī	Refers to the construction of a step-well by *Ṭhakkura* Pālhūka of Kāśyapa-gōtra. The eulogy was composed by poet Padmanābha and engraved by Jayatasiṁha, son of *Paṁḍita* Paśōdhara. Published in *Ep. Ind.*, Vol. XXXII, pp. 299 ff. Cf. *Proceedings, I.H.C.*, 1951, pp. 326-28.

B. INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1956-57—*contd.*

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	RAJASTHAN—*contd.* **AJMER** DISTRICT—*concld.* Ajmer—*concld.*					
232	Pedestal of a broken Jaina image. (Museum No. 287). Findspot: **Katoria**	..	..	V.S. 1052	Sanskrit, Nāgarī	Records the consecration of the image of the Jina by the three brothers Siṁhaika, Yaśōrāja and Noṇṇai[ka] at the instance of Śrī-Surasēna probably of the *Bāgaṭasaṁgha.*
	BHARATPUR DISTRICT					
:33	**Bharatpur.**—Bharatpur Museum. Pedestal of an image of Pārśvanātha. (Museum No. 106). Findspot: **Bachana.**	..	..	V.S. 1077, Phālguna śu 2	Do.	Damaged. Records that the gift of the image was made by the Śrāvaka.
234	Do. Pedestal of an image of Ṛishabhadēva. Museum No. 111.	..	..	V.S. 1110, Āshāḍha(?) ba. [13].	Do.	Records that the image belonged to (was the gift of) Dēlūka, son of Jāha.
	BIKANER DISTRICT					
235	**Bikānēr.**—Bikaner Museum. Pedestals of bronze images. Image No. 1.	..	..	..	Do.	Records that the image was caused to be made by Satyadēva, son of Jasuā, of the Śrī-Kaṁkavāchāgachchha. In characters of about the 11th century A.D.
236	Do. No. 2	..	..	V.S. 1104	Do.	Records that the image was caused to be made by the son of Mānamalhua.
237	Do. No. 3	..	..	..	Do.	Records that Durggarāja caused the image called *nityasnāta-pratimā* to be made at Durggarājavasati in Māunichaṇāka. In characters of about the 10th century.
238	Do. No. 4	..	..	V.S. 1063, Chaitra śu. 13, Tuesday= 1006 A.D., March 5.	Do.	States that the image was caused to be made by the prince Aluka.
239	Do. No. 5	..	..	..	Do.	Seems to read : *Siddham* (symbol) *Dharmmō=yam Salīkhaṇē Viśvādhikāyāḥ* ||. In characters of about the 10th century.

240	Do. No. 6	..	..	V.S. 1236	Do.	Do. State that the image was caused to be made by [Nā]yikā, the *Śrāvikā*.
241	Do. No. 7	..	..	V.S. 1127, Phālguṇa śu. 12 (?)	Do.	Records that the image was caused to be made by Aṁbadēva, son of Usaja.
242	Do. No. 8	..	..	V.S. 111[9], Āshā[ḍha] śu. [13].	Do.	Records that the image was caused to be made by Kōhada son of Sōḍha.
243	Do. No. 9	..	..	V.S. 112[7?], Phālguna śu. 12.	Do.	Damaged. Refers to the construction of the image.
244	Do. No 10. Pedestal of a marble Jaina image. Findspot: **Pallu-Nohar**, Ganganagar District.	..	..	V.S. 1501, Vaiśākha śu. 6.	Do.	Records that the image of Saṁbhavanātha was installed by Mahēndra-sūri of the **Ratnaprabha**-sūri-paṭṭa. Speaks also of Bṛihad-gachchha **and** Dēvāchārya-santāna.
245	Do. No. 11. Findspot: Do. .	..	..	..	Do.	States that the image **was** made for Dēvabhadra. In characters of about **the** 12th century.
246	Do. Back of Jaina image (Museum No. 2).	..	..	V.S. 1580, Mārga-śra ba. [7], Saturday 1523 A.D., October 31.	Do.	Records the installation of an image of Ādinātha by Mahēndrasūri of **Ratnaprabhasūri-paṭṭa** and Bṛihad-gachchha. The **image was** caused to be made by Kuntā, the wife Naya, son of Mōdila of Nāhara-gōtra, for the merit of her **husband**.
247	Do. Pedestal of the image of Mahishāsuramarddani (Museum No. 216).	..	*Mahārāṇa* Kēlhaṇa	V.S. 157[4], Kārttika śu. 6, Friday-1516 A.D., October 31. The year was current.	Do.	Records that the image of the Dēvī probably called Ghaṁtāli, was caused to be made by the king. Mentions Kaṁvira (Kumāra) Śrī-Chacha and Sūtradhāra Hapa.
248	Do. Pedestal of a sculpture, (Museum No. 193).	..	..	..	Do.	Damaged. In late characters.
249	Do. Museum No. 194 . .	..	Rājasiṁha	V.S. 1804, Śaka 1669, Śrāvaṇa ba. 3, Monday-1747 A.D., July 13.	Do.	Damaged. Details not clear.
250	Do. Base of a Jain marble image. Findspot: Amarsar.	..	..	V.S. 1232, Jyēshṭha śu. 8.	Do.	Records that the image was caused to be made by Āśādhara of Khaṇḍilla-gachchha and belonging to the Varddhamānāchārya-santāna.
	CHITORGARH DISTRICT					
251	Chitōrgarh.—Fragments found below the tree near the Tōpkhāna, now preserved in the Conservation Assistant's office. Fragment No. 1	..	..	..	Do.	A fragment containing traces of 9 lines of writing. Indicates verse No. 18 in l. 7. In characters of about the 14th century.

B. INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1956-57—*contd.*

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	RAJASTHAN—*contd.* CHITORGARH DISTRICT—*contd.* **Chitōrgarh**—*contd.*					
252	Fragment No. 2 found below the tree near the Tōpkhānā, now preserved in the Conservation Assistant's office.	..	..	..	Sanskrit, Nāgarī	A fragment containing traces of 6 lines of writing. Refers to the gift of a village by a Sapādalakshīya king (l. 3). Seems to be connected with No. 251 above. Do.
253	Sculptured stone beneath a pipul tree opposite to the Conservation Assistant's office.	..	..	V.S. 1566	Do.	Records the construction of a *dēvakulikā* (shrine) by a person probably named Sundara for the Jina Śāntinātha at the instance of *Upādhyāya* Vivēkasāgara of the Kōrata *gachchha.*
254	Pedestals of broken sculptures at the same place. Sculpture No. 1.	..	..	.... tu. 2 .	Do.	Records the obeisance of a person named Naradēva who apparently installed the image. In characters of about the 15th century.
255	Do. No. 2.	..	..	V.S. 1294, month .... śu. 4 .	Do.	Records that an image was made by Aṇa for Chā (or Vā) hada. Refers to the construction of two other images and to *Daṇḍādhipati* Surapāladēva.
256	Do. No. 3	..	..	..	Do.	Mentions a *sūtradhāra.* An *aṅkuśa* mark is engraved after the name. In characters of about the 15th century.
257	Do. No. 4	..	..	V.S. 1538, Māgha śu. 5, Thursday=1482 A.D., January 24.	Do.	Refers to the installation of the image of Śāntinātha for the merit of Ratnādē by Jina Harshasūri of the Bṛihatkharatara *gachchha.* The image was made by *sūtradhāra* Sihā and engraved by Vidyānandana.
258	Top of a broken *liṅga* at the same place.	..	..	..	Do.	Contains the name of a *sūtra,* i.e. *sūtradhāra.* In characters of about the 15th century.
259	Northern Satī Gate. Stone slab on the west wall.	Guhila	..	V.S. 1331, Āshāḍha śu. 3, Friday, Pushya=1274 A.D., June 8.	Do.	Contains the *praśasti* composed by Vēdaśarman and engraved by Sajjana. Gives the genealogy of the Guhilas of Mēdapāṭa (Mēwār). See Bhandarkar's List, No. 583.

260	Fragments found near the same place. Fragment No. 1.	..	..	..	Do.	Fragment of a big record showing remnants of 9 lines of writing. Verse No. 157 is quoted in l.3. Refers to a king and his devotion to Krishṇa, charity to Brāhmaṇas, and scholarship in the *śāstras*. Mentions Māhārāshṭra in l·9. May be connected with Nos. 251 and 252 above. In characters of about the 14th century.
261	Do. No. 2	..	..	..	Do.	Damaged. There are two inscriptions divided by three vertical lines. The figures 1, 4, 7, 8, 9, 10, 12 and 13 are incised between the 2nd and 3rd lines against the lines of writing in the inscription to the right. Do.
262	Do. No. 3	..	..	[Ā]śvina (?) śu. 7,.... Monday.	Do.	Refers to *sā°* Lākhu's daughter whose name is probably *sā°* Sōḍhi. Do.
263	The west wall of the Northern Satī Gate.	..	..	..	Do.	Mentions the Arishṭanēmi. Do.
264	Fragments found in the underground cell of Rāṇā Kumbhā's palace. Fragment No. 1.	..	..	..	Do.	Fragment in 9 lines. Seems to record the grant of 8 houses purchased at the cost of 200 coins in favour of some deity. Mentions *sā°* Gō.... in l. 7 and *pa°* Mādhava, probably the writer, in l. 8. In characters of about the 15th century.
265	Do. No. 2	..	..	..	Do.	Fragment showing 3 lines of writing. May be connected with Nos. 251 and 252 above. Reads *dhīmataḥ* followed by a verse number between double *daṇḍas* and *yasy=ōllāsita*....in l·2. Do.
266	Do. No. 3	..	..	..	Do.	Fragment in 6 lines. The first line reads: °*masiṁhas-tasmai*; the second : *jalair=ddharaṇi-nipatitai*; the third : *prachura-bhaṭa-śiraḥ-padma°*, etc. Probably connected with Nos. 251 and 252 above. Do.
267	A marble piece found in the same place, apparently part of the pedestal of a Jaina image.	..	..	V.S. 1513 .	Do.	Small fragment containing writing in 2 lines. Seems to record the installation of an image by the wife of a person whose name is lost.
268	A piece of marble Jain sculpture found near Sri Hiralalji's house.	..	..	V.S. 1576, Phālguna ba. 2, Monday=1520 A.D., March 5, f.d.t.>53.	Do.	Records the installation of the image of Sumatinātha by Kanakaprabhasūri of the Baḍa *gachchha* for being worshipped by Jagamālaka and his brothers who were residents of Jābālapura (modern Jalor in Jodhpur) and belonged to the Ukēśa *vaṁśa* and Kuṁkumalōla *gōtra*.
269	Fragment found in the Pātālēśvara temple.	..	..	..	Do.	Damaged and undecipherable. Similar to No. 261 above. In characters of about the 14th century.

B. INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1956-57—*contd.*

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	RAJASTHAN.—*contd.*					
	CHITORGARH DISTRICT—*contd.*					
	Chitōrgarh—*contd.*					
270	Fragment found near the Pātālēśvara temple.	[Guhila]			Sanskrit, Nāgarī	Fragment in 14 lines. The 8th line indicates verse No. 24. Reads: *pratāpa-tapanaḥ Śrī-Kumbha-ṛṛi* in l.1; probably *Chitrakūṭa* in l.5, *gūrjarandhar-ābharaṇa-kshama* in l.11 and *Āśāpalli-puryāṁ* in l.13. In characters of about the 15th century.
271	Samiddhēśvara temple. Stone slabs on the west wall, Slab No. I.	Chaulukya	**Kumārapāladēva**	V.S.1207	Do.	Published in *Ep.Ind.*, Vol. II, pp. 421-24 and corrected by D.R. Bhandarkar, *PRAS.,WC.*, 1903-04, p. 57, No. 2061.
272	Do. No. 2	Guhila of Mēdapāṭa	**Mōkala**	V.S. 1485, Māgha śu. [3], Thursday; Phālguna ba, Thursday, Pūrvaphalguna. Irregular.	Do.	Published in *Ep. Ind.*, Vol. II, pp. 408-21.
273	Do. Pillar of the central structure (2nd to the left of the entrance on the western side).	..	..	V.S.1794 (?)	Local dialect, Nāgarī	Purport unintelligible.
274	Do. Back of the same pillar.	..	..	V.S. 1485, Thursday	Do.	Mentions the deity Samadhē[śva]ra.
275	Do. Fourth pillar from the entrance on the western side.	..	..	V.S. 1286, Āśvina śu. 1, Sunday=1229 A.D., July 22.	Sanskrit, Nāgarī.	Records the obeisance of *sūtradhāra* Jayantaka, son of Śrīdhara to the deity Samadhēśvara.
276	Do. Second pillar to the left of the northern entrance into the temple.	..	..	V.S. 1286	Do.	Records the obeisance of *sūtradhāra* Dhamauka, son of Ala.
277	Do. Second pillar in the verandah on the western side.	..	..	V.S. 1511	Do.	Damaged.
278	Do. Slab lying in the compound.	..	..	V.S. [19]70(?)	Do.	Fragmentary. Mentions some *svāmijis* one of whom is Himatrāmji.
279	Fragment found in the structure opposite to the same temple.	..	..	V.S. 1664	Do.	Damaged. Seems to mention *Sāmanta* Bhagara and others.

280	Muniji's Temple (between Chārbhuja and Fateh Prakash Palace). A stray piece of stone.	Guhila	Samarasimha		Sanskrit, Nāgarī.	Fragmentary. Mentions Jaitrasimha in l. 1, Tējasiṁha in ll. 4 and 7, Samarasiṁha in ll. 11 and 14, Didvānapattana in l. 16 and Saubhāgyapura in l. 19. Mentions also images of the Arhat and Jina in ll. 18 and 19 respectively. The second line contains part of verse No. 19 and the last line of the inscription ends with verse No. 36. The first half of the inscription was apparently engraved on a separate slab. In characters of the 13th or 14th century.
281	Sculptured stone lying in a shrine opposite to the same temple.	..	..	V.S. 1568, Kārttika, śu. 2, Wednesday= 1511 A.D., October 22. f.d.t. ·99	Do.	Records the construction of a *dēvaḷi* by Sulānadē, wife of Sāraṁga.
282	Śriṅgār Chowri. Pillar to the south-west.	Guhila	Rāṇā Kumbhakarṇa	V.S. 1505	Do.	See Bhandarkar's List, No. 798.
283	Do. Lintel above the doorway on the western side.	..	..	V.S. 1358, [Dvitīya?]-Āshāḍha śu.1.	Do.	Refers to the construction of the object on behalf of a lady, the daughter of a *Sādhu*.
284	Do. Right pillar of a niche on the western wall.	..	..	V.S. 1512, Āśvina śu.2.	Do.	Records the construction of an *ālaka* by *Sādhu* Kājāka of the Nāhaṭā *gōtra* and his son: Mentions Jinasundarasūri.
285	Do. Left pillar of a niche on the southern side.	..	..	V.S.1512, Aśōja (Āśvina) śu.2.	Do.	Records the construction of the *ālaka* in the *Ashṭāpada*, for the merit of Vachhā by his brothers, the sons of Mōhana of the Lōṭa *gōtra* and Ukēśa *vaṁśa*. See *PRAS., WC.*, 1905-06, p. 61, Nos. 2205-09.
286	Do. Right pillar of a niche on the eastern wall.	..	..	..	Do.	Records the construction of an *ālaka* in the *Ashṭāpada* by Jinasuṁdarasūri of the Kharatara *gachchha* and Jinasāgarasūri *paṭṭa*. In characters of the 15th century. Ibid.
287	Do. Left pillar of a niche on the eastern wall.	..	..	V.S. 1513	Do.	Refers to the benefactions of *Sādhu* Lōlāka of the Chāḍā *gōtra* and Ukēśa *vaṁśa* and his son. Ibid.
288	Do. Right pillar of a niche on the eastern wall.	..	..	V.S. 1613	Do.	Records the construction of an *ālaka* by *Sādhu* Rājāka of the Lōṭa *gōtra* and U. (i.e., Ukēśa *vaṁśa*) and another by his sons for the merit of Siṅgāradē, the wife of Saṇḍā. Ibid.
289	Do. Arch of a niche on the southern wall.	..	..	V.S. 1511	Do.	Fragmentary. In three pieces. Refers to the *Ashṭāpada* and *ālaka*.
290	Do. Plinth of the central structure.	..	..	..	Nāgarī	Reads : Chhāju (probably a mason's name). In characters of about the 15th century.

B. INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1956-57—*contd.*

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	RAJASTHAN—*contd.* CHITORGARH DISTRICT—*contd.* **Chitōrgarh**—*contd.*					
291	Sringar Chowri. Central structure.	..	..	..	Nāgarī	Seems to give the name of a mason. In characters of about the 15th century.
292	Banbir's wall, Southern side. Sculptured slab of stone about 100 feet from the west bastion.	..	..	V.S. 1511, Kārttika śu. 13 (?)	Sanskrit, Nāgarī	Records the construction of a *dēvakulikā* in the temple of Śāntinātha-Jina by certain members of the [illegible]śa-vaṁśa. Mentions Jinachandrasūri of the Kharatara *gachchha* and Jinasāgarasūri.
293	Do. Slab about 142 feet from the west bastion.	..	..	V.S. 1334, Vaiśākha śu. 3, Wednesday =1277 A.D., April 7.	Do.	Records the erection of a Śāntinātha-chaitya by *Sā.* Ratnasiṁha of Bṛihad-gachchha and a shrine in it by Kumārala Śrāvikā for the merit of her maternal grand-father *Sā.* Ṭhaḍa. See Bhandarkar's List, No. 591.
294	Do. Slab of stone about 90 feet from the west bastion.	..	..	Do.	Do..	Records the construction of another shrine by the same Śrāvikā at the same place for the merit of her paternal grandfather Pūnā.
295	Ram Pole (Gate). Eastern wall to the south. Inscription No. 1.	Guhila	Vanavīra	V.S. 1593, Śrīmukhī, (for Durmukhi) Phālguna ba. 2.	Local dialect, Nāgarī.	Noticed in *Rājaputānā kā Itihās*, p. 714, note 2.
296	Do. No. 2	Do.	Do.	V.S. 1595, Mārgaśirsha śu. 1, Friday =1528 A.D., November 22.	Do.	Refers to some gifts.
297	Do. Eastern wall to the north.	Do.	Hammira-siṁha II	V.S. 1832, Mārgaśirsha śu. 9.	Do.	Refers to some order (*ādēśa*) of the king.
298	Inscribed slab on the west side and to the left of Ram Pole (Gate-way).	Do.	Do.	V.S. 1833, Śrāvaṇa śu. 15, Tuesday= 1776 A.D., July 30.	Do.	Purport unintelligible.
299	Another slab placed close to the above.	..	..	..	Do.	Do.
300	A third stone placed by the side of the above, close to the left.	Guhila	Hammira-siṁha II	V.S. 18 .., First Bhādrapada ba. 1 Monday	Do	Do.

301	A fourth stone placed close to the above one.	Do.	Vanavira	V.S. 116[6], Āshāḍha śu.	Do.	Damaged.
302	Northern side of the same gate. A little to the left of inscription No. 297 above.	Do.	..	Śrīmukha, Chaitra?	Do.	Damaged and fragmentary. Refers to a *sati*.
303	Same place, a little to the left of inscription No. 302.	..	..	..	Do.	Fragmentary. Seems to contain an imprecation.
304	Left main pillar of the same gateway.	..	..	..	Do.	Contains an imprecation.
305	Same gateway. A little above inscription No. 295 above.	..	..	V.S. 15[51], [Mārga. ba. ?] 11, Sunday = 1494 A.D., November 23?	Do.	Damaged.
306	Right of the eastern wall of the same gateway.	Guhila	Udayasiṁha	V.S. 1612, Śrāvaṇa ba. 5, ...	Do.	Purport unintelligible.
307	Wall, a little above the same gateway.	Do.	Karṇasiṁha	V.S. 1678, Āsōja (Āśvina) śu. 15, Thursday = 1621 A.D., September 20.	Do.	Do.
308	Left side of a niche in a monastery opposite to the Ram Pole.	..	..	V. S. 1538, Pausha śu. 7, [Monday]. Irrgeular.	Sanskrit, Nāgarī	Refers to the image of Jina Śāntinātha installed in Chitrakūṭamahādurga. Refers also to the *Vijaya-rājya* of the teacher Jinaharshasūri of the Kharatara *gachchha*. Records the obeisance of some Jain teachers to the above deity.
309	Pedestal of a four-armed image lying under a neem tree in front of the Ram Pole.	..	..	..	Nāgarī	Mentions two names, of which the first is Bhagavāna Dāsa. In late characters.
310	Slab under the neem and jam trees opposite to the Padol Pole.	Guhila	Bhīmasiṁha II.	V.S. 1852, Pausha śu. 15, Sunday = 1796 A.D., January 24	Local dialect, Nāgarī	Records some grant.
311	Tower of Fame. Ground floor. Top of the Vishṇu image at the entrance.	..	..		Sanskrit, Nāgarī	Reads: *Śrī Janārddana-mūrttiḥ*. In characters of the 15th century.
312	Do. Western side of the central structure on the right side of the image of Vishṇu.	..	..	V.S. 15010, for 1510, Jyēshṭha śu. 13, Saturday = 1454 A. D., June 8.	Do.	Mentions the mason Pōma (?).

B. INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1956-57—*contd.*

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	RAJASTHAN—*contd.*					
	CHITORGARH DISTRICT—*contd.*					
	Chitōrgarh—*contd.*					
313	Tower of Fame. Second floor. Pedestal of a sculpture facing south in the central structure.	..	..	..	Sanskrit, Nāgarī .	Reads: *Śrī Hariharamūrttiḥ* || In characters of the 15th century.
314	Do. West wall to the left	..	..	..	Do. .	Reads: *Bāhyē Sapatnika-Bhairava-mūrttiḥ* || Do.
315	Do. West wall to the right	..	..	..	Do.	Reads: (1) *Dēvakī mārdda* (2) *Bāhyē Sapatnika-Yajōdiyā-mūrttiḥ* || Do.
316	Do. Northern wall to the left (below No. 315).	..	..	..	Do. .	Reads : *Bāhyē Sapatnika-Vāyumūrttiḥ* || Do.
317	Do. Northern wall to the left .	..	..	V.S. 16	Do. .	Damaged. Do.
318	Do. Northern wall to the right .	..	..	..	Do. .	Reads : *Bāhyē Sapatnika-Dhanada-mūrttiḥ* || Do.
319	Do. Eastern wall on the left side .	..	..	..	Do. .	Reads : [*Bāhyē Sapatnika*] *Īśāna-mūrttiḥ* || Do.
320	Do. Do., right side .	..	..	..	Do. .	Reads : *Bāhy*[*ē*] *Sapatnika-Puraṁdara-mūrttiḥ* || Do.
321	Do. Southern wall to the left .	..	..	..	Do. .	Reads : *Bāhyē Sapatnik-Āgni-mūrttiḥ* || Do.
322	Do. Eastern parapet on the left side wall.	Guhila	Kumbhakarṇa	V. S. 1507, Śrāvaṇa śu. 11, Sunday=1451 A. D., August 8.	Do. .	States that the work was caused to be done by the king through the architect Ji(Ja)ītā.
323	Do. Northern parapet on the left side wall.	Do.	Do.	V. S. 1499, Phālguna śu. 5.	Do. .	Records the obeisance of the architects Jaïtā, Nāpā and Prēja and his sons to the deity Samādhīśvara. See Bhandarkar's List, No. 789.
324	Do. Western wall to the left. .	..	..	..	Do. .	Reads : *Bāhyē Kṛishṇapaksha-mūrttiḥ*. In characters of the 15th century.
325	Do. Southern wall to the right .	..	..	..	Do. .	Reads : *Bāhyē Śuklapaksha-mūrttiḥ* || Do
326	Do. Southern wall to the left	..	..	..	Do. .	Reads: *Bāhyē Atharvavēda-mūrttiḥ* || Do.

327	Do.	Eastern wall to the right	..	..	..	Do.	Reads : *Bāhyē Sāmavēda-mūrttiḥ* ‖ Do.
328	Do.	Eastern wall to the left	..	..	..	Do.	Reads : *Bāhyē Yajurvēda-mūrtti[ḥ]* ‖ Do.
329	Do.	Northern wall to the right	..	..	..	Do.	Reads : *Bāhyē Ṛigvēda-mūrttiḥ* ‖ Do.
330	Do.	Third floor. Eastern wall to the right.	..	..	..	Do.	Reads : *Bāhyē Labu(ghu)-Brahma-mūrttiḥ* ‖ Do.
331	Do.	Eastern wall to the left	..	..	..	Do.	Reads : *Bāhyē Kamalāsana-mūrttiḥ* ‖ Do.
332	Do.	Southern wall to the left	..	..	..	Do.	Reads : *Bāhyē Chiṁtāmaṇi-Gaṇēśa-mū[rttiḥ]*. Do.
333	Do.	Southern wall to the right	..	..	..	Do.	Reads : *Bāhyē Mahābhairava-mūrttiḥ* ‖ Do.
334	Do.	Western wall to the right	..	..	..	Do.	Reads : *Bāhyē Kritayuga-saṁbaṁdhi-Vishṇu-mūrttiḥ* ‖ Do.
335	Do.	Western wall to the left	Guhila	Kuṁbhakarṇa	V. S. 15109 (for 1509 ?), Śrāvaṇa śu. 11, Monday = 1453 A.D., July 16.	Do.	Refers to the construction of the *Kīrttistaṁbha* of Rāṇā Kuṁbhakarṇa, the masons Nāpā, Bhūmī and Bhuthi, who were the sons of Jaitā. cf. Bhandarkar's List, No. 813.
336	Do.	Western wall to the right	..	..	..	Do.	Reads : *Bāhyē Trētāyuga-saṁbaṁdhi-Vishṇu-mūrttiḥ* ‖ In characters of the 15th Century.
337	Do.	Northern wall to the left	..	..	..	Do.	Reads : *Bāhyē Dvāpara-saṁbaṁdhi-Vishṇu-mūrttiḥ* ‖ Do.
338	Do.	Northern wall to the right	..	..	..	Do.	Reads : *Bāhyē Kaliyuga-saṁbaṁdhi-Vishṇu-mūrttiḥ* ‖ Do.
339	Do.	Parapet of the northern side	..	..	..	Do.	Reads : *[Tu ?]dājī*. Do.
340	Do.	Fourth floor. Eastern wall to the right.	..	..	..	Do.	Reads : *Virālasiṁha* ‖ Do.
341	Do.		..	..	..	Do.	Reads : *Kamalaṁ bāhyē* ‖ Do.
342	Do.		..	..	..	Do.	Reads : *Śārdūlasiṁha*. [·] ‖ Do.
343	Do.	Western wall to the left	..	..	..	Do.	Reads : *Virālasiṁhaḥ* ‖ Do.
344	Do.		..	..	..	Do.	Reads : *Kamalaṁ bāhyē* ‖ Do.
345	Do.		..	..	..	Do.	Reads : *Śardūlasiṁha* [·] ‖ Do.
346	Do.	Southern wall to the right	..	..	..	Do.	Reads : *Virālasiṁhaḥ* ‖ Do.
347	Do.		..	..	..	Do.	Reads : *Kamalaṁ bāhyē* ‖ Do.
348	Do.		..	..	..	Do.	Reads : *Śārdūlasiṁha[ḥ]* ‖ Do.

B. INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1956-57—*contd.*

No.	Place	Dynasty	King	Date	Language and Alphabet	Remarks
	RAJASTHAN -*contd.*					
	CHITORGARH DISTRICT—*contd.*					
	Chitōrgarh—*contd.*					
349	Tower of Fame. Southern wall to the left	..	..	..	Sanskrit, Nāgarī	Reads : *Virālasiṁhaḥ* ‖ In characters of the 15th century.
350	Do. Do.	..	..	..	Do.	Reads : *Kamalaṁ vāhyē.* ‖ Do.
351	Do. Do.	..	..	..	Do.	Reads : *Śārdūlasiṁhaḥ.* ‖ Do.
352	Do. Eastern wall to the right	..	..	..	Do.	Reads : *Virālasiṁha[ḥ* ‖] Do.
353	Do. Do.	..	..	..	Do.	Reads : *Kamalaṁ* ‖ Do.
354	Do. Do.	..	..	..	Do.	Reads : *Śārdūlarūpaṁ(paḥ)* ‖ Do.
355	Do. Fifth floor. Around the centre of the central structure	..	..	..	Do.	Reads : *Bhaktaḥ* | Do.
356	Do. Do.	..	..	..	Do.	Damaged. Do.
357	Do. Do.	..	..	..	Do.	Reads : *Rudraḥ* | Do.
358	Do. Do.	..	..	..	Do.	Reads : *Svāṅgikaḥ* ‖ Do.
359	Do. Do.	..	..	..	Do.	Reads : *Bhaktaḥ* | Do.
360	Do. Do.	..	..	..	Do.	Reads : [*gaṇau*] ‖ Do.
361	Do. Do.	..	..	..	Do.	Reads : *Tāpasaḥ* ‖ Do.
362	Do. Do.	..	..	..	Do.	Do. Do.
363	Do. Do.	..	..	..	Do.	Reads : *Jalahāraḥ* ‖ Do.
364	Do. Do.	..	..	..	Do.	Reads : *Śivaliṅgaṁ* ‖ Do.
365	Do. Do.	..	..	..	Do.	Reads : *Tāpasaḥ* ‖ Do

366	Do.	Do.	..	..	..	Do.	Do..	Do.
367	Do.	Do.	..	..	..	Do.	Reads : *Śrutidharaḥ* ‖	Do.
368	Do.	Do.	..	..	..	Do.	Reads: *Nadī* ‖	Do.
369	Do.	Do.	..	..	..	Do.	Reads : *Pūjaka[ḥ]* ‖	Do.
370	Do.	Do.	..	..	..	Do.	Reads: *Śivaliṁgaṁ* ‖	Do.
371	Do.	Do.	..	..	..	Do.	Reads: *Sēvikā* ‖	Do.
372	Do.	Do.	..	..	..	Do.	Reads: *Tāpasau* ‖	Do.
373	Do.	Do.	..	..	..	Do.	Reads: *Sēvikā* ‖	Do.
374	Do.	Do.	..	..	..	Do.	Reads: *Naṭaḥ* ‖	Do.
375	Do.	Do.	..	..	..	Do.	Reads: *Mārddaṁgikaḥ* ‖	Do.
376	Do.	Do.	..	..	..	Do.	Reads: *[Vē]śavatī* ‖	Do.
377	Do.	Do.	..	..	..	Do.	Reads: *Vīṇādhāriṇī* ‖	Do.
378	Do.	Do.	..	..	..	Do.	Reads: *Chāmarahastā* ‖	Do.
379	Do.	Do.	..	..	..	Do.	Reads: *Tāpasaḥ* ‖	Do.
380	Do.	Do.	..	..	..	Do.	Reads: *Vyajaninī* ‖	Do.
381	Do.	Do.	..	..	..	Do.	Reads: *Sēvikā* ‖	Do.
382	Do.	Do.	..	..	..	Do.	Reads: *Kuṁbhahastā* ‖	Do.
383	Do.	Do.	..	..	..	Do.	Reads: *Sēvikā* ‖	Do.
384	Do.	Do.	..	..	..	Do.	Reads: *Sāvitrī* ‖	Do.
385	Do.	Do.	..	..	..	Do.	Reads: *Brahm[ā ‖]*.	Do.
386	Do.	Do.	..	..	..	Do.	Reads: *Gāyatrī* ‖	Do.
387	Do.	Do.	..	..	..	Do.	Reads: *Sēvikā* ‖	Do.
388	Do.	Do.	..	..	..	Do.	Reads: *Jaṭādharaḥ* ‖	Do.
389	Do.	Do.	..	..	..	Do.	Reads: *Chāmarahastā* ‖	Do.
390	Do.	Do.	..	..	..	Do.	Reads: *Śivaliṁga[ṁ]* ‖	Do.

B. INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1956-57—*contd.*

No.	Place	Dynasty	King	Date	Language and Alphabet		
	RAJASTHAN—*contd.*						
	CHITORGARH DISTRICT—*contd.*						
	Chitōrgarh—*contd.*						
391	Tower of Fame. Fifth floor. Around the centre of the central structure	..	..	..	Sanskrit, Nāgarī	Reads: *Śivapar.chār ka* ‖	In characters of the 15th century.
392	Do. Do. . . .	..	..	..	Do. . .	Reads: *Nart:akyau*‖	Do.
393	Do. Do. . . .	..	..	..	Do. . .	Reads: *Sēvakaḥ*‖	Do.
394	Do. Do. . . .	..	..	..	Do. . .	Reads: *Varuṇaḥ*‖	Do.
395	Do. Do. . . .	..	..	..	Do. . .	Reads: *Sēvakaḥ* ‖	Do.
396	Do. Do. . . .	..	..	..	Do. . .	Reads: *Bhairavaḥ*‖	Do.
397	Do. Do. . . .	..	..	..	Do. . .	Reads: *Gaṇēśaḥ* ‖	Do.
398	Do. Do. . . .	..	..	..	Do. . .	Reads : *Kārttikēyaḥ* ‖	Do.
399	Do. Do. . . .	..	..	..	Do. . .	Reads: *Śivaḥ* ‖	Do.
400	Do. Do. . . .	..	..	..	Do. . .	Reads: *Pārvatī* ‖	Do.
401	Do. Do. . . .	..	..	..	Do. . .	Reads: *Sitōgaṇaḥ* ‖	Do.
402	Do. Do. . . .	..	..	..	Do. . .	Reads: *Vijayaḥ* ‖	Do.
403	Do. Do. . . .	..	..	..	Do. . .	Reads: *Asitō-gaṇaḥ*‖	Do.
404	Do. Do. . . .	..	..	..	Do. . .	Reads: *Jayā* ‖	Do.
405	Do. Do. . . .	..	..	..	Do. . .	Reads: *Naṭaḥ* ‖	Do.
406	Do. Do. . . .	..	..	..	Do. . .	Reads: *Narttakī* ‖	Do.
407	Do. Do. . . .	..	..	..	Do. . .	Reads: *Śrutidharaḥ*‖	Do.